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THE LATE RIGHT HONOUR
PHILIP DORMER STA
EARL OF CHESTERFI

TO

HIS SON.

IN TWO VOLUMES.
VOL. II.



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2. [REDACTED]



LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON.

IN TWO VOLUMES.

VOL. II.

BALTIMORE:

PUBLISHED BY JOHN KINGSTON,

Market-street; and sold by the principal Booksellers in
the United States.

A. Miltenberger, print.

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1813.

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PUBLIC LIBRARY

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CHESTERFIELD'S LETTERS.

TO

HIS SON.

LETTER XCIII.

*History of France—Government of Clovis—States-General—
Tiers Etat—Family of Capet—Manner of studying
History—Company and Conversation.*

London, November the 1st.

My Dear Friend,

I HOPE this letter will not find you still at Montpellier, but rather be sent after you to Paris, where, I am persuaded, that Mr. Harle could find as good advice for his leg as at Montpellier, if not better; but if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement should be entirely devoted to the history of France. One always reads history to most advantage in that country to which it is relative; not only books, but persons, being ever at hand, to solve the doubts and clear up difficulties. I do by no means advise you to throw away your time in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, from the conquest of that country by the Franks, to the reign of Lewis the XIth, is sufficient for use, consequently sufficient for you. There are, however, in those remote times, some remarkable eras, that deserve more particular attention; I mean those in which some notable alterations happened in the constitution and form of government. As for example, the settlement of Clovis in Gaul, and the form of government which he then established; but, by the

Philip le Bel, in the very beginning of the fourteenth century, who first called the people to those assemblies by no means for the good of the people, who were amused by this pretended honour, but, in truth, to check the nobility and clergy, and induce them to the money he wanted for his profusion: this was the scheme of Enguerrand de Marigny, his minister, who governed both him and his kingdom to such an extent as to be called the coadjutor and governor of the king. Charles Martel laid aside these assemblies, and governed by open force. Pepin restored them, and gave them to him, and with them the nation; it means he deposed Childeric, and mounted the throne. This is a second period worth your attention. The third period, which begins with Hugues Capet, is the third period. A judicious reader of history will himself find a great deal of time and trouble by going with care only to those interesting periods which furnish remarkable events and make a good story; going slightly over the common run of events; people read history as others read the Pilgrimage; giving equal attention to, and indistinctly loading their memories with every part all would have you read it in a different manner the shortest general history you can find of the country, and mark down in that history the most interesting periods, such as conquests, changes of kings, and the

LETTERS TO HIS SON.

begin at once, and suit throws given light upon particular parts of history.

Conversations in France. If you have the address and opportunity to visit it upon these subjects, will exceedingly improve your historical knowledge; for people there, however superficially ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that if they read nothing else; and besides others than nothing else, are proud of having read that, and talk of it willingly; even the women are well-versed in that sort of reading. I shun from meaning by this, that you should always be getting wisely acquainted with books, history, and matters of knowledge. These are many companies which you will, and ought to keep, where such conversations would be unpleasant and ill-timed: your own good sense must distinguish the company and the time. You must trifle with triflers; and be serious only with the serious; but dance to those who pipe. Why has this, Cato, entered the theatre in an austere mood? was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unbidden, implies that you are weary of the company; and the producing of the other unrequested, will make the company weary of you. Company is a republic too jealous of its liberties to suffer a dictator even for a quarter of an hour; and yet in this as in all republics, there are some few who really govern: but then it is by seducing to faction, instead of attempting to usurp the power: this is the occasion in which ingratitude, detestation, and the indefinable rage of civil triumph; is properly stirred; their conduct is seen, and the more lasting the not being perceived. Remember that this is not only your first and pleasant, but ought to be almost your only object, while you are in France.

I know that many of your countrymen are apt to call the freedom and vivacity of the French, periphrasy and ill-breeding: but should you think so, I desire, upon many occasions, that you will not say so: I admit that it may be so, in some instances of immoderate excess; but in some good people unconnected to the abuse; and I am assure you, that you will find it much more of the spirit of a certain rule and age, than what you will do very well to learn yourself. We

*born to be controu'd,
Stoops to the forward and the bold.*

Firmness and intrepidity, under the white banner of real, but not awkward modesty, clear the way for merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper,

You will think that I shall never have done recommending to you these exterior worldly accomplishments; and you will think right, for I never shall; they are of too great consequence to you for me to be indifferent or negligent about them: the shining part of your future figure and fortune depends now wholly upon them. These are the acquisitions which must give efficacy and success to those you have already made. To have it said and believed, that you are the most learned man in England, would be no more than was said and believed of Dr. Bentley: but to have it said, at the same time, that you are also the best-bred, most polite, agreeable man in the kingdom, would be such a composition of a character as I never yet knew any man deserve; and which I will endeavour, as heartily wish, that you may. Absolute perfection I know, unattainable; but I know too, that *virtue may be unwearily aiming at, and arriving at.* Try, labour, persevere.—Adieu!

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LETTER XCIX.

Rules of Conduct—Dress—Gaming—Taverns—Toys—Character of a Rake.

London, November the 8th.

My Dear Friend,

BEFORE you get to Paris, where you will soon be left to your own discretion, if you have any, it is necessary that we should understand one another thoroughly; which is the most probable way of preventing disputes. Money, the cause of much mischief in the world, is the cause of most quarrels between fathers and sons; the former commonly thinking that they cannot give too little, and the latter that they cannot have enough; both equally in the wrong. You must do me the justice to acknowledge, that I have hitherto neither stinted nor grudged any expense that could be of use or real pleasure to you; and I can assure you, by the way, that you have travelled at a much more considerable expense than I did myself: but I never so much as thought of that, while Mr. Harte was at the head of your finances, being very sure that the sums granted were scrupulously applied to the uses for which they were intended. But the case will soon be altered, and you will be your own receiver and treasurer. However, I promise you, that we will not quarrel singly upon the *quantum*, which shall be cheerfully and freely granted: the application and appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix, or even name, no settled allowance, though I well know, in my own mind, what would be the proper one; but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the source shall not be scanty; but should it deviate into dirty, muddy, and obnoxious ones (which, by the bye, it cannot do for a week, without my knowing it), I give you fair and timely notice, that the source will instantly be dry. Mr. Harte, in establishing you at Paris, will point out to you the proper channels; he will leave you there upon the footing of a man of fashion, and I will continue you upon the same; you will have your coach, your valet-de-chambre,

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here, your own footman, and a valet-de-place; which, by the way, is one servant more than I had. I would have you very well dressed, by which I mean, dressed as the generality of people of fashion are; that is, not to be taken notice of, for being either more or less fine than other people: it is by being well dressed, not finely dressed, that a gentleman should be distinguished. You must frequent *les spectacles*, which expense I will willingly supply. You must play little games of commerce, in mixed companies; that artifice is trifling; I shall pay it cheerfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving money wherever one dines or sups, and the expensive impertinence of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expenses of a gentleman, which I will most readily defray, I come now to those which I will neither bear nor supply. The first of these is gaming, of which, though I have not the least reason to suspect you, I think it necessary eventually to assure you, ~~that this~~ consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immovably answer you, that it was your honour, not mine, that was pawned; and that the creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern are much more expensive, as well as dishonourable, than the (sometimes perhaps excusable) excesses in good company. I must absolutely hear of no tavern scrapes and squabbles.

Lastly, there is another sort of expense that I will not allow, only because it is a silly one; I mean the fooling away your money in baubles at toy-shops. Have one handsome snuff-box (if you take snuff), and one handsome sword; but then no more very pretty and very useless things.

By what goes before, you will easily perceive that I mean to allow you whatever is necessary, not only the figure, but for the pleasures of a gentleman, as to supply the passion of a rake. This, you must know, does not savour of either the severity or partiality of old age. I consider this agreement between us as a subsidiary treaty on my part, for services performed on yours. I promise you, that unusual in the payment of the subsidy.

has been during the last war ; but then I give you notice, at the same time, that I require a much more scrupulous execution of the treaty on your part than we met with on that of our allies, or else that payment will be stopped. I hope all that I have now said was absolutely unnecessary, and that sentiments more worthy and more noble than pecuniary ones would of themselves have pointed out to you the conduct I recommend ; but, in all events, I resolved to be once for all explicit with you, that, in the worst that can happen, you may not plead ignorance, and complain that I had not sufficiently explained to you my intentions.

Having mentioned the word rake, I must say a word or two more upon that subject, because young people too frequently, and always fatally, are apt to mistake that character for that of a man of pleasure ; whereas there are not in the world two characters more different. A rake is a composition of all the lowest, most ignoble, degrading, and shameful vices ; they all conspire to disgrace his character, to ruin his fortune, and most effectually destroy his constitution. A dissolute, flagitious footman, or porter, makes full as good a rake as a man of the first quality. By the bye, let me tell you, that, in the wildest part of my youth, I never was a rake, but on the contrary, always detested and despised the character.

Remember that I shall know every thing you say or do at Paris, as exactly as if, by the force of magic, I could follow you every-where, like a sylph or a gnome, invisible myself. Seneca says, very prettily, that one should ask nothing of God but what one should be willing that men should know ; nor of men, but what one should be willing that God should know : I advise you to say or do nothing at Paris but what you would be willing that I should know. I hope, nay, I believe, that will be the case. Sense, I dare say, you do not want ; instruction, I am sure, you have never wanted ; experience you are daily gaining ; all which together must inevitably (I should think) make you both *respectable* and *amiable*, the perfection of a human character. In that case, nothing shall be wanting on my part, and you shall solidly experience all the extent and tenderness of my affection for you ; but dread the reverse of both !—Adieu !

LETTER C.

*Rules for the Conduct of a young Man setting out in the
World—Greek Literature—Quarrels*

My Dear Friend,

I HAVE sent you so many preparatory letters for Paris, that this, which will meet you there, shall only be a summary of them all.

You have hitherto had more liberty than any body of your age ever had; and I must do you the justice to own, that you have made a better use of it than most people of your age would have done; but then, though you had not a jailer, you had a friend with you. At Paris, you will not only be unconfined, but unassisted. Your own good sense must be your only guide; I have great confidence in it, and am convinced that I shall receive just such accounts of your conduct at Paris as I could wish. Enjoy the innocent pleasures of youth; you cannot do better; but refine and dignify them like a man of parts: let them raise and not sink, let them adorn and not vilify your character; let them, in short, be the pleasures of a gentleman, and taken with your equals at least, but rather with your superiors, and those chiefly French.

Inquire into the character of the several academicians, before you form a connection with any of them; and be most upon your guard against those who make the most court to you.

You cannot study much in the academy; but you may study usefully there, if you are an economist of your time, and bestow only upon good books the quarters and halves of hours which occur to every body in the course of almost every day; and which, at year's end, amount to a very considerable sum of. Let Greek, without fail, share some part of every day. I do not mean the Greek poets, the catches of Pindar, or the tender complaints of Theocritus, or the porter-like language of Homer's heroes; of no matters in Greek know a little, quote often, and use of always; but I mean Plato, Aristotle, Demosthenes, and Thucydides, whom none but adepts in Greek that must distinguish you in the least Latin will not. And Greek must be sustained, for it never occurs like Latin. W

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History, or other books of amusement, let every language you are master of have its turn; so that you may not only retain, but improve in every one. I also desire that you will converse in German and Italian, with all the Germans and the Italians with whom you converse at all. This will be a very agreeable and flattering thing to them, and a very useful one to you. Pray apply yourself diligently to your exercises; for though the doing them well is not supremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I send you the inclosed letter of recommendation to marquis Matignon, which I would have you deliver to him as soon as you can. You will, I am sure, feel the good effects of his warm friendship for me, and lord Bolingbroke, who has also written to him upon your subject. By that, and by the other letters which I have sent you, you will be at once so thoroughly introduced into the best French company, that you must take some pains if you will keep bad; but that is what I do not expect you of. You have, I am sure, too much right to prefer low and disgraceful company to that of your superiors, both in rank and age. Your character and consequently your fortune, absolutely depend on the company you keep, and the turn you take at it. I do not, in the least, mean a grave turn; an contrary, a gay, a sprightly, but, at the same time, elegant and liberal one. I do not mean a grave turn; an sprightly out of all scrapes and quarrels. They are a character extremely, and are particularly dangerous in France, where a man is dishonoured by not being an affront, and utterly ruined by not being a young Frenchman are hasty, giddy, petulant, and very national. Forbear from any national reflections, which are always improper, and very unjust. The colder northern nations generation upon France as a whistling, singing, dancing nation: this notion is very far from being a truth; but those very *petits maitres*, by their behaviour, and age and experience, very often turn out to be the number of great generals and statesmen, who; that France has produced, is an proof, that it is not that frivolous, unthinking, and that northern prejudices suppose it, and approve of every thing at first, and

promise you that you will like and approve of many things afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thursday; and that your letters may inform me of your personal transactions; not of what you see, but of whom you see, and what you do.

Be your own monitor, now that you will have no other. As to enunciation, I must repeat it to you again and again, that there is no one thing so necessary; and all other talents, without that, are absolutely useless, except in your own closet.

LETTER CL.

Rules for Conduct continued...Personal Neatness...Taste in Dress...Cleanliness...Reasonableness of attending to little Things.

London. November the 12th.

must be extremely clean: and your teeth, hands, and nails, should be superlatively so. A dirty mouth has real ill-consequences to the system, for it infinitely causes the decay, as well as the intolerable pain of the teeth; and it is very offensive to his acquaintance, for it will most inevitably stink. I insist, therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and water, for four or five minutes; and then wash your mouth five or six times. Mouton, whom I desire you will send for upon your arrival at Paris, will give you an opiate, and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not suspect you of that shocking, awkward trick, of biting yours; but that is not enough; you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should be small segments of circles, which, by a very little care in the cutting, they are very easily brought to; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up, and shorten your nails up much. The cleanliness of the rest of your person, which by the way will conduce greatly to your health, I refer from time to time to the bath. My reprehending these particulars arises (I freely own) from some suspicion that the hints are not unnecessary; for when you were a school-boy, you were slovenly and dirty, shove your fellows. I must add another caution, which is, that upon no account whatever you put your fingers, as too many people are apt to do, in your nose or ear. It is the most shocking, nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's finger were secretly in his breech, than see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you have occasion; but, by the way, without looking at it afterwards. There should be in the least, as well as in the greatest part of a gentleman, the manners of nobility. Sense will teach you some, observation others; attend carefully on the manners, the diction, the motions, of people of the highest station, and form your own upon them. On the other hand, observe a little those of the vulgar; but only to avoid them: for though the things which they say or do may be the same, the manner is altogether

There are gradations in awkwardness and vulg there are in every thing else. The manners of yers, though not quite right, are still better th citizens; and these, though bad, are sti than the rustics. But the language, the air, and the manners of the court, are the only tr ard. Hercules by his foot, is an old and tru and very applicable to our present subject; fo of parts, who has been bred at courts, and use the best company, will distinguish himself, he known from the vulgar, by every word, gesture, and even look. I cannot leave these *minutiae*, without repeating to you the necessity carving well; which is an article, little as it is useful twice every day of one's life: and the ill is very troublesome to one's-self, and very able, often ridiculous, to others.

Having said all this, I cannot help reflecting formal dull fellow, or a cloistered pedant, w if they were to see this letter: they would look with the utmost contempt, and say, that surely might find much better topics for advice to would admit it, if I had given you, or that capable of receiving, no better; but if suffici have been taken to form your heart and impr mind, and, as I hope, not without success, I those solid gentlemen. that all these trifling

if they did examine; what progress they make in any one of these stages. Then they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is, commonly, very ill. They correct none of the childish, nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial peevishness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or knowing, that they are unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorise it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me; I shall pry for your defects, in order to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward them; with this difference only, that I shall publicly mention the latter, and never hint at the former, but in a letter to, or a *tête-à-tête* with you. I will never put you out of countenance before company; and I hope you will never give me reason to be out of countenance for you, as any one of the above-mentioned defects would make me. The pretor regards not little things, was a maxim in the Roman law, for causes only of a certain value were tried by them; but there were inferior jurisdictions, that took cognisance of the smallest. Now I shall try you, not only as a pretor in the greatest, but as censor in lesser, and as the lowest magistrate in the least cases.

I have this moment received Mr. Harte's letter of the 1st November, by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg was better; besides, in my opinion, you both of you only lose time at Montpellier; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the best company there is at Montpellier, and there always is some at the Intendant's or the Com-mandant's. You will have had full time to have learned *les petites chansons* Languedociennes, which are exceeding pretty ones, both words and tunes. I am,

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ber, when I was in those parts, I was surprised at the difference which I found between the people on one side, and those on the other side of the Rhone. The Provençaux were, in general, early, ill-bred, ugly, and swarthy: the Languedociens the very reverse—a cheerful, well-bred, handsome people.—Adieu! Yours most affectionately.

LETTER CIV.

*French Marine and Commerce—Treaty of Commerce—
Act of Navigation—Orthography.*

London, November the 10th.

My Dear Friend,

I WAS very glad to find, by your letter of the 19th, that you had informed yourself so well of the state of the French marine at Toulon, and of the commerce at Marseilles: they are objects that deserve the inquiry and attention of every man, who intends to be concerned in public affairs. The French are now wisely attentive to both; their commerce is incredibly increased, within these last thirty years: they have beaten us out of great part of our Levant trade: their East-India trade has greatly affected ours: and, in the West-Indies, their Martinico establishment supplies, not only France itself, but the greatest part of Europe, with sugars: whereas our islands, as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has also greatly lessened our fur and skin trade. It is true (as you say) that we have no treaty of commerce subsisting (I do not say with Marseilles) but with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the parliament's enacting certain things, which were stipulated in two of the articles: the parliament, after a very famous debate, would not do it; so the treaty fell to the ground: however, the outlines of such treaty are, by mutual and tacit consent, the general rules of our present commerce with France. It is true too, that our commodities, which go to France, run in our bottoms; the French having imitated, in many respects, our famous act of navigation, as you call it. This act was made in the

LETTERS TO HIS SON.

1689 in the parliament held by Oliver Cromwell forbade all foreign ships to bring into England merchandise or commodities whatsoever, that in the growth and produce of that country to these ships belonged, under penalty of the forfeiture of such ships. This act was particularly levelled against the Dutch, who were, at that time, the carriers of all Europe, and got immensely by freight. Unperceivable of the advantage arising from freight was a provision in the same act, that even the grow produce of our own colonies in America shall be carried thence to any other country in Europe, not first touching in England; but this clause has been repealed, in the instance of some particular commodities, such as rice, &c. which are allowed to be carried directly from our American colonies to countries. The act also provides, that two-thirds of those who navigate the said ships, shall be English subjects. There is an excellent, and little known by the famous monsieur Huet, Eveque d'Orleans, on the commerce of the ancients, which I send you your reading, and very soon read. Give you a clear notion of the rise and progress of commerce. There are many other books, which treat the history of commerce, where monsieur d'Ava leaves it, and bring it down to these times: I you to read some of them with care; commerce is a very essential part of political knowledge in every country; but more particularly in this, which is its riches and power to it.

I come now to another part of your letter; viz the orthography, if I may call bad spelling *orthography*. You spell *antique*, *induce*; and *grandeur*, you *grandure*; you fault, of which few of my house would have been guilty. I must tell you that *graphy*, in the true sense of the word, is so absolutely necessary for a man of letters, or a gentleman, that false spelling may fix a ridicule upon him for it of his life; and I know a man of quality, who removed the ridicule of having spelled *wholesome* out the *u*.

Reading with care will secure every body from spelling; for books are always well spelled, according to the orthography of the times. Some words, *dead* doubtful, being spelled differently, by authors of equal authority; but those are few: those cases every man has his opinion, because

plead his authority either way: but, where there is but one right way, as in the two words above-mentioned, it is unpardonable, and ridiculous, for a gentleman to miss it: even a woman of a tolerable education would despise, and laugh at a lover, who should send her an ill-spelled *billet-doux*. I fear, and suspect, that you have taken it into your head, in most cases, that the matter is all, and the manner little or nothing. If you have, undeceive yourself, and be convinced, that, in every thing, the manner is full as important as the matter. If you speak the sense of an angel, in bad words, and with a disagreeable utterance, nobody will hear you twice, who can help it. If you write epistles as well as Cicero, but in a very bad hand, and very ill spelled, whoever receives, will laugh at them; and if you had the figure of Adonis, with an awkward air and motions, it will disgust instead of pleasing. Study manner therefore in every thing, if you would be any thing. My principal inquiries of my friends at Paris, concerning you, will be relative to your manner of doing whatever you do. I shall not inquire, whether you understand Demosthenes, Tacitus, or the *jus publicum imperii*; but I shall inquire, whether your utterance is pleasing, your style not only pure, but elegant, your manners noble and easy, your air and address engaging; in short, whether you are a gentleman, a man of fashion, and fit to keep good company, or not; for, till I am satisfied in these particulars, you and I must by no means meet; I could not possibly stand it. It is in your power to become all this at Paris, if you please. Consult with Lady Hervey, and madame Monconseil, upon all these matters; and they will speak to you, and advise you freely. Tell them, that you are utterly new in the world, that you are desirous to form yourself, that they will reprove, advise, and correct you; that you know that none can do it so well; and that you implicitly follow their directions. This, together with your careful observation of the manners of good company, will really form you.

Abbe Guasco, a friend of mine, will call on you as soon as he knows of your arrival at Paris. He will be received in the best companies there, and will introduce you to them. He will be desirous to do you all he can; he is active and curious, and has a great animation upon most things. He is one of the president Montesquieu's favourites.

Remember that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight.—Adieu!

LETTER CIII.

French Language—Affectation of the French—Wit—French Writers—Progress and Decline of Taste in France—Troubadours—Romances—False Taste of the French.

London, December the 24th.

My Dear Friend,

AT length you are become a Parisian, and consequently must be addressed in French; you will also answer me in the same language, that I may be able to judge of the degree in which you possess the elegance, the delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well; but in that well there are gradations. He, who in the provinces might be reckoned to speak correctly, would at Paris be looked upon as an ancient Gaul. In that country of mode, even language is subservient to fashion, which varies almost as often as their clothes.

The affected, the refined, the neological, or new and fashionable style, are at present too much in vogue at Paris. Know, observe, and occasionally converse (if you please) according to these different styles; but do not let your taste be affected by them. Wit too is there subservient to fashion; and, actually, at Paris, one must have wit,* even in despite of Minerva. Every body runs after it; although, if it does not come naturally, and of itself, it never can be overtaken. But, unfortunately for those who pursue, they seize upon what they take for wit, and endeavour to pass it for such upon others. This is, at best, the lot of Ixion,

* It is remarkable that the French have attempted wit more than any other people, and yet have less of this quality than any of the refined and literary nations of Europe. Except Molière, I do not know a French writer who can be truly said to have wit; and most of the French bons mots, which in that volatile people excite peals of laughter, would be heard with contempt in a well-informed company of Englishmen.—Note of the Editor.

was all... all manner of, by unmaturing... false brilliancy, so much in station: as a... antitheses so much in station: as a... such innovations, have recourse to your... sense, and to the ancient authors: On the other hand, you do not laugh at those who give into such errors; you are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being perverted, but do not think of converting others; let them quietly enjoy their errors in taste as well as in religion. Within the course of the last century and an half, taste in France has well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the Thirteenth, but of cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the Fourteenth; a great patron at least, if not a great man. Corneille was the restorer of true taste and the founder of the French theatre; although rather inclined to the Italian concert, and the Spanish tragedy. Witness those epigrams which he makes Chimenee win in the greatest excess of grief.

Before his time, that kind of itinerant authors, Troubadours, or Romanciers, was a species of poet who attracted the admiration of fools. The age of cardinal de Richelieu's reign, and the age of Lewis the Fourteenth's, the temple of the established at the hotel of Rambouillet; but

not sufficiently refined: this temple of taste might more properly have been named a laboratory of wit; where good sense was put to the torture, in order to distil from it the most subtle essence. There it was that Voltaire laboured hard, and incessantly, to create wit. At length Boileau and Moliere fixed the standard of true taste. In spite of the Souderys, the Calpurnies, &c. they defeated and put to flight Artamenes, Julia, Crocodates, and all those herds of romance who were, notwithstanding, (each of them) as good as a whole army. Those madmen then endeavoured to obtain an asylum in libraries; this they could not accomplish, but were under a necessity of taking shelter in the chambers of some few ladies. I would have you read one volume of Cleopatra, and one of Celia; it will otherwise be impossible for you to form any idea of the extravagances they contain: but God keep you from ever persevering to the twelfth.

During almost the whole reign of Lewis the Fourteenth, true taste remained in its purity, until it received a hurt, though undesignedly, from a very fine genius; I mean monsieur de Fontanelle, who, with the greatest sense, and most solid learning, sacrificed rather too much to the Graces, whose most favourite child and pupil he was. Admired with reason, others tried to imitate him: but, unfortunately for us, the author of the Pastorals, of the History of Oracles, and of the French Theatre, found fewer imitators than the chevalier d'Her did disciples. He has since been taken off by a thousand authors; but never really imitated by any one that I know of.

At this time, the seat of true taste in France seems to me not well established. It exists, but torn by factions. There is one party of *petits maitres*, one of half-learned wits; another of insipid authors, whose works are wits and sounds, and nothing else; and, in short, a numerous and very fashionable party of writers, who, in a metaphysical jumble, introduce their false and subtle reasonings upon the movements and the sentiments of the soul, the heart, and the mind.

Do not let yourself be overpowered by fashions, nor by particular sets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good sense and reason judge of the value of each; and be persuaded, that nothing can be beautiful unless true. Whatever elegance is not the result of the solidity and justness of

maitres speak epigrams; sentiment with frivolous men; and a mixture of all these together, with profound *beaux esprits*. I would have you do so; for, at y age, you ought not to aim at changing the tone of company, but conform to it. Examine well, however weigh all maturely within yourself; and do not mist the tinsel of Tasso for the gold of Virgil.

You will find at Paris good authors, and circles distinguished by the solidity of their reasoning. You never hear trifling, affected, and far-sought convolutions at madame de Monconseil's, nor at the *hotel* Matignon and Coigni, where she will introduce y The president Montesquieu will not speak to you the epigrammatic style. His book, the Spirit of Laws, written in the vulgar tongue, will equally ple and instruct you.

Frequent the theatre, when Corneille, Racine, i Moliere's pieces are played. They are according nature, and to truth. I do not mean by this to give exclusion to several admirable modern plays, particularly Cenis,* replete with sentiments that are true, tural, and applicable to one's-self. If you chuse know the characters of people now in fashion, r Crebillon, the younger, and Marivaux's works. The former is a most excellent painter; the latter has died, and knows the human heart, perhaps too w Crebillon's wanderings of the heart and understandi is an excellent work in its kind; it will be of infir amusement to you, and not totally useless. The Japanese History of Tanzei and Nendarne, by the same thor, is an amiable extravagance, interspersed w the most just reflections. In short, provided you do mistake the objects of your attention, you will find it ter at Paris to form a good and true taste.

As I shall let you remain at Paris, without any per to direct your conduct, I flatter myself that you will make a bad use of the confidence I repose in you. I not require that you should lead the life of a capuel

* Imitated in English by Mr. Francis, in a play
Regulus

LETTER CIV.

Hand-writing—Politeness—Proper Use of Time

London, January the 3d.

My Dear Friend,

BY your letter of the 5th, I find that your *début* at Paris has been a good one; you are entered into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit of it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I much doubt, you must write a better hand than your common one, or you will get no great credit by your manuscripts; for your hand is at present an illiberal one: it is neither a hand of business, nor of a gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Mennemont gives me a favourable ac-

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means. Be so good, madam, as to let me into your secret of pleasing every body. I shall owe my success to it, and you will always have more than falls to your share. When, in consequence of this request, they shall tell you of any little error, awkwardness, or impropriety, you should not only feel, but express the warmest acknowledgments. Though nature should suffer, and she will at first hearing them; tell them, that you will look upon the most severe criticisms as the greatest proof of their friendship. Madame du Boccage tells me particularly to inform you, I shall always receive the honour of his visits with pleasure: it is true, that at his age the pleasures of conversation are cold; but I will endeavour to bring him acquainted with young people, &c. Make use of this invitation; and, as you live in a manner next door to her, step in and put there frequently. Monsieur du Boccage will go with you, he tells me, with great pleasure to the plays, and point out to you whatever deserves your knowing there. This is worth your acceptance too, he has a very good taste. I have not yet heard from Lady Hersey upon your subject; but as you inform me that you have already supped with her once, I look upon you as adopted by her: consult her in all your little matters: tell her any difficulties that may occur to you; ask her what you should do or say, in such or such cases. Madame de Hopkenrode is equally polite and elegant, and your question is very applicable to her. You may be here, I dare say, as often as you please; and I would advise you to sup there once a week.

You say, very justly, that, as Mr. Harte is leaving you, you shall want advice more than ever; you shall never want mine; and as you have already had so much of it, I must rather repeat, than add to what I have already given you: but that I will do, and add to it occasionally, in circumstances may require. At present, I shall only remind you of your two great objects, which you should always attend to: they are, parliament, and foreign affairs. With regard to the former, you can do nothing while abroad, but attend carefully to the purity, correctness, and elegance of your diction; the clearness and conciseness of your utterance, in whatever language you speak. As for the parliamentary side, I will take care of that, when you come. With regard to foreign affairs, every thing you read may and ought to tend that way. You should be shrewdly historical; I do not mean

LETTERS TO HIS SON.

dash, and fabulous history, still less of jinnærick ; mean the useful, political, and constitutional history of Europe, for these last three centuries and an

The other thing necessary for your foreign observation, and not less necessary than either ancient or modern knowledge, is a great knowledge of the world, manners, senses, and address. In that view, keeping a great deal of good company is the principal point to which you are now to attend. What with your exercises, inquiries, some reading, and a great deal of company, your time, I confess, extremely taken up ; but the day, if employed, is long enough for every thing, and I assure you will not slattern away one moment of it in idleness. At your age people have strong and active spirits, alacrity, and vivacity in all they do ; are indefatigable, and quick. The difference is, that a young sensible part exerts all those happy dispositions in the pursuit of proper objects ; endeavours to excel in the liberal, and in the showish parts of life : whereas a silly boy, or a dull rogue, throws away all his youth and strength upon trifles, when he is serious ; or upon dissipated vices, while he aims at pleasures. This, I am sure, will not be your case ; your good sense and your good conduct hitherto are your guarantees with me for the future. Continue only at Paris as you have begun, and your stay there will make you, what I have always desired you to be—as near perfection as our nature admits.

Adieu, my dear ; remember to write to me once a week, not as to a father, but without reserve, as to a friend.

LETTER CV.

Dignity of Character—Constitution and Commerce of England—Maccotile's Remarks on the History of England—Character of a Well-bred Man.

London, January the 14th.

My Dear Friend,

AMONG the many good things Mr. Harte has told me of you, two in particular gave me great pleasure. The first, that you are exceedingly careful and jealous of the dignity of your character ; that is the sure and solid foundation upon which you must both stand and rise. A man's moral character is

Hh

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a more delicate thing than a woman's chastity. A false step may possibly and her character may be clarified by continued good conduct: but a man's once tainted is irreparably destroyed. that you had acquired a most correct knowledge of foreign affairs; such as treaties, and the forms of government in countries of Europe. This sort of knowledge, tended to here, will make you not only necessary, in your future destination, and so far. He added, that you wanted some of our laws and constitution, our colonies, &c.—of which you know less than other parts of Europe. I will send you I can find of that sort, to give you a general idea of those things; but you cannot have time to go into the depths at present, you cannot now afford to do so; you and I will refer the consideration of this country to our meeting here, when we will go seriously into it, and read the necessary papers. In the mean time, go on in the course of foreign matters; converse with ministers in every country, watch the transactions, and endeavour to trace them up to the source.

I will send you, by the first opportunity, a paper written by Lord Bolingbroke, under the name of John Oldcastle, containing remarks upon the constitution of England; which will give you a clear idea of our constitution, and which will serve as a model of eloquence and style. I will also send you Josiah Child's little book upon trade, which is very perly called the Commercial Grammar; it lays down the true principles of commerce; and the deductions from them are generally very just.

Since you turn your thoughts a little to literature and commerce, which I am very glad to hear of, I recommend a French book to you, that I got at Paris, and which I take to be the best in the world of that kind; I mean Savary's Commerce, in three volumes in folio; it finds every thing that relates to trade, exchange, &c. most clearly stated; and is very attentive to France, but to the whole world. I suppose, that I do not advise you to

à la dévotion; but I only mean that you should have it ahead, to have recourse to occasionally.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that, if you complete it by all the accomplishments of manners, graces, &c. I know nothing which you may not aim at, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become entirely a man of fashion; to be well-bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness, cheerful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and to do it with an air of condition: all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of time and attention to be read and understood as it ought to be: you have not yet read above four or five pages of it; and you will have but barely time to dip now and then in other less important books.

Lord Albemarle has (I know) written to a friend of his here, that you do not frequent him so much as he expected and desired: that he fears somebody or other has given you wrong impressions of him; and that I may possibly think, from your being seldom at his house, that he has been wanting in his attentions to you. I told the person who told me this, that, on the contrary, you seemed, by your letters to me, to be extremely pleased with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad, during your course of experimental philosophy. I guessed the true reason, which I believe was, that, as no French people frequent his house, you rather chose to dine at other places, where you were likely to meet with better company than your own countrymen; and you were in the right of it. However, I would have you show no shyness to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wish—for the sake of having him speak well of you here when he returns. He is a good deal in fashion here, and his puffing you (to use an awkward expression) before you return here, will be of great use.

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to you afterwards. People in general take credit
as they do most things, upon trust, rather than by
the trouble of examining them themselves; and the
divisions of four or five fashionable people, in a
place, are final,—more particularly with regard to
fashions, which all can hear, and but few judge of;
not mention the least of this to any mortal, and
where that Lord Albemarle do not suspect that you
are of the matter.
any thing of the matter.
and Lord Stormont are,
Huntingdon and you have, doubtless, seen them
of here; however,
show them, show

Lord Huntingdon and Lord Stormont are, arrived at Paris; you have, doubtless, seen them. Stormont is well spoken of here; however, connections, if you form any with them, show preference to Lord Huntingdon, for reasons I will easily guess.

Mr. Harte gives this week to Cornwall, & session of his living; he has been installed & he will return hither in about a month, & a very correspondence with him will be required on. Your mutual concern at parting sign for both.—Adieu!

LETTER CVL

LETTER

Docility...Necessity of conforming to the
regiments...Surrender of Manners...Use of the Ital
King of the Romans...Use of the Ital
Languages.

London, J.

London, J

My Dear Friend,

My Dear Friend, IN all my letters I have pleasure in finding, among many your docility mentioned with emphasis of improving in those things I want. It is true, they are little; but they are necessary things. As the usage and mode, it is no disgrace to be ignorant of them; and I am sure to be ignorant of them, if I do not consult those who, from choice, know them best. Good! I suggest civility in general; but are a thousand little delicacies only by custom; and it is the manners which distinguish a country.

from the vulgar. I am assured, by different people, that your air is already much improved; and one of my correspondents makes you the true French compliment of saying, I dare venture to promise that he will soon be like ourselves. However unbecoming this speech may be in the mouth of a Frenchman, I am very glad that they think it applicable to you; for I should have you not only adopt, but rival, the best manners and usages of the place you are at, be they what they will; that is the versatility of manners, which is so useful in the course of the world. Chuse your models well at Paris; and then rival them in their own way. There are fashionable words, phrases, and even gestures, at Paris, which are called *du bon ton*; not to mention certain little politenesses and attentions, which are nothing in themselves, which fashion has rendered necessary. Make yourself master of all these things; and to such a degree as to make the French say, that he may be called a Frenchman; and when hereafter you shall be at other courts, do the same thing there, and conform to the fashionable manners and usage of the place; that is what the French themselves are not apt to do: wherever they go, they retain their own manners, as thinking them the best; but, granting them to be so, they are still in the wrong, not to conform to those of the place. One would desire to please, wherever one is; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converses with.

In your commerce with women, and indeed with men too, suavity of manners is particularly engaging; it is that which constitutes that character which the French talk of so much, and so justly value; I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a servility of manners: an air of softness in the countenance, gesture, and expression; equally, whether you converse or differ with the person you converse with. Observe those carefully who have that *douceur* which charms you and others; and your own good sense will soon enable you to discover the different ingredients of which it is composed. You must be more particularly attentive to this *douceur*, whenever you are obliged to refuse what is asked of you, or to say what in itself cannot be very agreeable to those to whom you say it. It is then that necessary giving of a disagreeable pill. *L'aimable est*

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sists in a thousand of these little things aggregated. It is the *summa in modo*, which I have so often recommended to you. The respectable, Mr. Harte assures me, you do not want, and I believe him. Study them carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbe Guasco, who is another of your panegyrists, writes me word, that he has taken you to dinner at Marquis de St. Germain's; where you will be welcome as often as you please, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He says too, that he will take you to the Parliament, when any remarkable cause is to be tried. That is very well; go through the several chambers of the Parliament, and see and hear what they are doing: join practice and observation to your theoretical knowledge of their rights and privileges. No Englishman has the least notion of them.

I need not recommend you to go to the bottom of the constitutional and political knowledge of countries; for Mr. Harte tells me, that you have a peculiar turn that way, and have informed yourself most correctly of them.

I must now put some queries to you, as to one skilled in the public law of the empire, which I am sure you can answer me, and which I own I cannot answer myself: they are upon a subject now much talked of.

1st, Are there any particular forms requisite for the election of a king of the Romans, different from those which are necessary for the election of an emperor?

2dly, Is not a king of the Romans as legally elected by the votes of a majority of the electors?

3dly, Is there any particular law, or constitution of the empire, that distinguishes, either in matter or in form, the election of a king of the Romans from that of an emperor? And is not the golden bull of Charles the Fourth equally the rule for both?

4thly, Were there not, at a meeting of a certain number of the electors (I have forgotten when) rules and limitations agreed upon concerning the election of a king of the Romans? And were those strictions legal, and did they obtain the force of laws?

How happy am I, my dear child, that I can tell you so far knowledge, and with a certainty of being rightly informed? It is knowledge, more than

ally parts, that makes a man of business. A man who is master of his matter will, with inferior parts, be hard in parliament, and indeed any-where else, for a man of better parts, who knows his subject but superficially: and if to his knowledge he joins eloquence and elocution, he must necessarily soon be at the head of that assembly: but without those two, no knowledge is efficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his and Lord Stormont; and also of the other English circle of fashion you meet with. I promise you inflexible secrecy on my part. You and I must now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither show nor repeat; and I will do the same by you.

To come to another subject, for I have a pleasure in talking over every subject with you,—how deep are you in Italian? Do you understand Ariosto, Tasso, Caecio, and Machiavelli? If you do, you know enough of it, and may know all the rest, by reading, when you have time. Little or no business is written in Italian, except in Italy; and if you know enough of it to understand the few Italian letters that may in due time come in your way, and to speak Italian tolerably, those very few Italians who speak no French, give yourself no farther trouble about that language, till you are open to have full leisure to perfect yourself in it. It is not the same with regard to German; your speaking and writing that well will particularly distinguish you from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the empire. Therefore, pray cultivate it sedulously, by writing four or five lines of German every day, and by speaking it to every German you meet with.

I have a packet of books to send you by the first opportunity, which, I believe, will be Mr. Yorke's return to Paris. The Greek books come from Mr. Harte, and the English ones from your humble servant.

Read Lord Bolingbroke's with great attention, as well to the style as to the matter. I wish you could make yourself such a style in every language. Style is

the dress of thoughts, and a well-dressed thought, like a well-dressed man, appears to great advantage. Yours, Adieu!

LETTER CVII.

Bad-writing—Signatures—Poquets—Haste and Hurry—Civility to old acquaintances—Friends.

London, January the 26th,

My Dear Friend,

A BILL, for ninety pounds sterling, was brought me the other day, said to be drawn upon me by you;—I scrupled paying it at first, not upon account of the sum, but because you had sent me no letter of advice, which is always done in those transactions; and still more, because I did not perceive that you had signed it. The person who presented it desired me to look again, and that I should discover your name at the bottom; accordingly I looked again, and, with the help of my magnifying glass, did perceive, that what I had first taken only for somebody's mark, was, in truth, your name, written in the worst and smallest hand I ever saw in my life. However, I paid it at a venture; though I would almost rather lose the money than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, that their signature may be so well known as not to be easily counterfeited; and they generally sign in rather a larger character than their common hand: whereas your name was in a less, and a worse, than your common writing. This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the secretary's office, your letter would immediately be sent to the decyphers, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an antiquarian, he (knowing you to be a man of learning) would certainly try it by the Run, Celtic, or Sclavonian alphabet; never suspecting it to be a modern character. And, if you were to send a love-letter to a fine woman, in such a hand, she would think that it really came from a pouterer, while the bye, is the etymology of the world poet. Henry the Fourth of France used to send letters

and German characters, which you never learn
of a writing-master, extremely well though your
hand, which you learned of a master, is an
ing bad and illiberal one, equally unfit for busi-
ness use. I do not desire that you should
the laboured stiff character of a writing-master ;
of business must write quick and well ; and that
dangly upon use. I would therefore advise you
some very good writing-master at Paris, and ap-
it for a month only, which will be sufficient ; for,
my word, the writing of a good plain hand of
case is of much more importance than you think.
will say, it may be, that when you write so very
is because you are in a hurry : to which I answer,
are you ever in a hurry ? A man of sense may be
late, but can never be in a hurry, because he
s, that whatever he does in a hurry he must ne-
cessarily do very ill. He may be in haste to dispatch
his, but he will take care not to let that haste
prevent his doing it well. Little minds are in a hurry,
the object proves (as it commonly does) too big
em ; they run, they hare, they puzzle, confound,
complex themselves ; they want to do every thing
once, and never do it at all. But a man of sense,
the time necessary for doing the thing he is about,
haste to dispatch a business only appears
his application to it : he surmounts it.

should make it habitual to you, which you may require no attention from you which you hope you will have, greater things to mind: I hope your good hand-writing familiar to you now, that you hereafter have nothing but your matter to think when you have occasion to write to kings and ministers.

As I am eternally thinking of every thing that be relative to you, one thing has occurred to which I think necessary to mention, in order to vent the difficulties, which it might otherwise lay under: it is this; as you get more acquainted in Paris, it will be impossible for you to frequent your first acquaintances, so much as you did while you were no others. As for example, at your first *debut*, I suppose, you were chiefly at madame Monconseil's, M^r Hervey's, and madame Du Bocage's. Now that you have got so many other houses, you cannot be at them so often as you used; but pray take care not to give them the least reason to think that you neglect or despise them, for the sake of new and more dignified acquaintances; which would be ungrateful, imprudent on your part, and never forgiven. Call upon them often, though you do not stay with them so long as formerly; tell them that you are obliged to go away, but that you have such and such engagements, with which good-bye you must comply; and insinuate that you

LETTERS TO HIS SON.

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LETTER CVIII.

Industry and firmness.—Modern Historical and Political Learning.—La Bruyere.—La Rochefoucault.

My Dear Friend,

London, February the 4th.

THE accounts which I receive of you from Paris grow every day more and more satisfactory. Lord Albemarle has written a sort of panegyric on you, which has been seen by many people here, and which will be a very useful forerunner for you. Being in fashion is an important point for any body, any where; but it would be a very great one for you to be established in the fashion here before you return. Your business would be half done by it, as I am sure you would not give people reason to change their favourable pre-sentiments of you. The good that is said of you will not fail to convince, make you a comest; and, on the other hand, the being thought still to want some little accomplishments will, I am persuaded, not mortify you, but only animate you to acquire them: I will, therefore, give you both fairly in the following extract from a letter which I lately received from an impartial and discerning friend.

"Permit me to assure you, Sir, that Mr. Stanhope will succeed. He has a great fund of knowledge, and a unanimously good memory, though he does not make any parade of either the one or the other. He is desirous of pleasing, and he will please. He has an expressive countenance; his figure is elegant, although little. He has not the least awkwardness, although he has not as yet acquired all the graces requisite. In short, he wants nothing but those things, which, at his age, must unavoidably be wanting; I mean, a certain turn and delicacy of manners, which to be acquired only by time, and to good comeliness as he frequents such companies as are most proper to give them."

is exact, which I can assure you is a faithful representation of what you have, and how little you want. you have, give you (if possible) rather more modestly, but at the same time more interior

firmness; and let what you want, which you see is very attainable, redouble your attention and endeavour to acquire it. You have, in truth, but that one thing to apply to; and a very pleasing application it is, since it is through pleasures that you must arrive at it. Company, suppers, balls, spectacles, which show you the models upon which you must form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities.

I have sent you, by the opportunity of Pollock the courier, who was once my servant, two little parcels of Greek and English books; and shall send you two more by Mr. Yorke; but I accompany them with this caution; that, as you have not much time to read, you should employ it in reading what is the most necessary; and that is indisputably, modern historical, geographical, chronological, and political knowledge; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals, of the several courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Read just Latin and Greek enough to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, and especially for you, is the modern knowledge above-mentioned. It is that which must qualify you both for domestic and foreign business, and it is to that, therefore, that you should principally direct your attention; and I know with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects which they frequently have upon weak minds. I think you are much above being a vain coxcomb, over-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always *seems rather to under than over value it, though, in truth, he sets the right value upon it.* A man who is *really diffident, timid, and bashful, by his merit will*

ill, never can push himself in the world; his desecency throws him into inaction; and the forward, bustling, and the petulant, will always get the better of him. The manner makes the whole difference. It would be impudence in one man, is only a sober and decent assurance in another. A man of sense, and of knowledge of the world, will assert his rights, and pursue his own objects, as steadily and bravely as the most impudent man living, and commonly more so; but then he has address enough to give air of modesty to all he does. This engages and aids, whilst the very same things shock and fail, in the over-bearing or impudent manner only of the others. I repeat my maxim, gentle in manner, in conduct. Would you know the characters, modes, manners of the latter end of the last age, which are like those of the present, read *La Bruyere*. But if you know man, independently of modes, read *Rochefoucault*, who, I am afraid, paints him very truly.

I give the enclosed to abbe Guasco, of whom you may make good use, to go about with you, and see things. Between you and me, he has more knowledge than I. An able man draws advantages from every thing; every body is good for something. President Montaigne is, in every sense, a most useful acquaintance. As parts joined to great reading and knowledge of the world.

Adieu! May the graces attend you. If they do not, let me to you willingly, ravish them, and force them to supply all you think, all you say, and all you do.

LETTER CIX.

never in Speaking...Parliamentary Orators...Lord Mansfield...The Citizen turned gentleman.

London, February the 11th.

Dear Friend,

WHEN you go to the play, you must only have observed the very different effects which several parts have upon you, according as they are well or ill acted. The best tragedy of *Cornelle*, if well acted, interests, engages, agitates, and affects our passions. Love, terror, and pity, alternately. But, if ill spoken and acted, it would

LORD CHESTERFIELD'S

in that laugh; but, on the contrary, thought him much wiser than those who laughed at him; for he knew the importance of those little graces in a public assembly, and they did not. Your little person (which I am told, by the way is not ill turned), whether in a laced coat, or a blanket, is specifically the same; but yet, I believe, you chuse to wear the former: and you are in the right, for the sake of pleasing more. The worst-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best-bred man in Europe could do no more. The difference however would be considerable; the latter would please by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat it, and repeat it again, and shall never cease repeating it to you—air, manners, graces, style, elegance, and all those ornaments, must now be the objects of your attention; it is now, or never, that you must acquire them. Postpone, therefore, all other considerations; make them now your serious study: you have not one moment to lose. The solid and the ornamental united are undoubtedly best; but where I reduced to make an option, I should, without hesitation, chuse the latter.

LETTER CX.

Love and respect—Martial's celebrated Epigram paraphrased—Dr. Johnson delineated—University of Cambridge—Bill for reforming the Calendar.

London, February the 28th.

My Dear Friend,

THIS epigram in Martial,

I do not love thee Dr. Fell,
The reason why I cannot tell;
But I don't love thee Dr. Fell.

has puzzled a great many people, who cannot conceive how it is possible not to love any body, and yet not know the reason why. I think I conceive Martial meaning very clearly, though the nature of epigram which is to be short, would not allow him to explain more fully; and I take it to be this: "O Sabidius, are a very worthy deserving man; you have a thousand good qualities, you have a great deal of learning

esteem, I respect, but for the soul of me I cannot love you, though I cannot particularly say why. You are not *amiable*; you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, though impossible to define. I cannot say it is this or that particular thing that hinders me from loving you, it is the whole together; and upon the whole you are not agreeable." How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honoured and respected, without being able to love! I did not know why, because, when one is young, one does not take the trouble, nor allow one's-self the time, to analyse one's sentiments, and to trace them up to their source. But subsequent observation and reflection have taught me why. There is a man* whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect; but whom it is so impossible for me to love, that I am almost in a fever whenever I am in his company. His figure (without being deformed) seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position, which, according to the situation of his body, they ought to be in; but constantly employed in committing acts of hostility upon the graces. He throws any where, but down his throat, whatever he means to drink; and only mangles what he means to carve. Inattentive to all the regards of social life, he mis-times or mis-places every thing. He disputes with heat, and indiscriminately; mindless of the rank, character, and situation of those with whom he disputes: absolutely ignorant of the several gradations of familiarity or respect, he is exactly the same to his superiors, his equals, and his inferiors; and therefore, by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him, is to consider him as a respectable Hottentot.

I remember, that when I came from Cambridge, I had acquired, among the pedants of that illiberal seminary, a sauciness of literature, a turn to satire and contempt, and a strong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that this would by no

* Supposed to be Dr. Johnson.

means do; and I immediately adopted the opposite character: I concealed what learning I had; I applauded often without approving; and I yielded commonly, without conviction. *Swaviter in modo* was my law and my prophets; and if I pleased (between you and me) it was much more owing to that, than to any superior knowledge or merit of my own. *A-propos*, the word *pleasing* puts one always in mind of Lady Hervey: pray tell her, that I declare her responsible to me for your pleasing: that I consider her as a pleasing Falstaff, who not only pleases herself, but is the cause of pleasing in others: that I know she can make any thing of any body; and that, as your governess, if she does not make you please, it must be only because she will not, and not because she cannot. I hope you are wood that will bear carving; and if so, she is so good a sculptor, that I am sure she can give you whatever form she pleases. A versatility of manners is as necessary in social, as a versatility of parts is in political life. One must often yield, in order to prevail; one must humble one's-self, to be exalted; one must, like St. Paul, become all things to all men, to gain some: and (by the way) men are taken by the same means, *mutatis mutandis*, that women are gained,—by gentleness, insinuation, and submission: and these lines of Mr. Dryden's will hold to a minister as well as to a mistress:

*The prostate lover, when he lowest lies,
But stoops to conquer, and but kneels to rise.*

In the course of the world, the qualifications of the Cameleon are often necessary; nay, they must be carried a little farther, and exerted a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with. But this is a subject upon which I shall take an early occasion to enlarge.

I have of late been a sort of an astronomer in spite of myself, by bringing, last Monday, into the house of lords, a bill for reforming our present calendar, and taking the new style,—upon which occasion I was obliged to talk some astronomical jargon, of which I did not understand one word, but got it by heart, and spoke it by rote from a master. I wished that I had known a little more of it myself: and so much I would have you know. But the great and necessary knowledge of all is, to know yourself and others: this knowledge re-

great attention and long experience: exert the
and may you have the latter.—Adieu!

B. I have this moment received your letters of the
February, and the 2d March. The seal shall be
as soon as possible. I am glad that you are em-
ed in Lord Albemarle's bureau: it will teach you,
first, the mechanical part of that business, such as
ing, entering, and docketing, letters; for you must
imagine that you are let into the *fin fin* of the cor-
respondence, nor indeed is it fit that you should, at
stage. However, use yourself to secrecy as to the
whether you either read or write, that in time you may
be treated with *secret, very secret, separate, apart, &c.*

LETTER CXI.

*Comment on the Words 'Gentle in manner, firm in Con-
duct'—Kings and Ministers—Command of Temper.*

My Dear Friend,

I MENTIONED to you, some time
ago, a sentence, which I would most earnestly wish you
always to retain in your thoughts, and observe in your
conduct. It is *suaviter in modo, fortiter in re*. I do not
know any one rule so unexceptionably useful and ne-
cessary in every part of life. I shall therefore take it
for my text to-day; and, as old men love preaching,
and I have some right to preach to you, I here present
you with my sermon upon these words. To proceed
then regularly and *pulpitally*; I will first show you, my
beloved! the necessary connection of the two members
of my text,—*suaviter in modo; fortiter in re*. In the next
place, I shall set forth the advantages and utility result-
ing from a strict observance of the precept contained in
my text; and conclude with an application of the
whole. The *suaviter in modo* alone would degenerate
and sink into a mean, timid complaisance, and passiv-
ness, if not supported and dignified by the *fortiter in re*;
which would also run into impetuosity and brutality,
if not tempered and softened by the *suaviter in modo*:
however, they are seldom united. The warm, choleric
man, with strong animal spirits, despises the *suaviter in
modo*, and thinks to carry all before him by the *fortiter
in re*. He may possibly, by great accident, now and
then succeed, when he has only weak and timid people

to deal with; but his general fate will be; to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *suaviter in modo* only: he becomes all things to all men; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the *suaviter in modo* with the *fortiter in re*.—Now to the advantages arising from the strict observance of this precept.

If you are in authority and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough insulting manner, I should expect, that, in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool, steady resolution should show, that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those, who have a mind to refuse you either, a pretence to do it, by representing the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *fortiter in re*. The right motives are seldom the true ones of men's actions, especially of kings, ministers, and people in high stations, who often give to importunity and fear what they would refuse to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least, prevent the pretence of offence: but take care to show enough of the *fortiter in re* to exert from their love of ease, or their fear, what you might in vain hope for from their justice or good nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to, than those of mere justice.

and humanity; their favour must be captivated by the *suaviter in modo*: their love of ease disturbed by over-estimated importance, or their fears wrought upon by a decent intimation of implacable, cool resentment: this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

Now to apply what has been said, and so conclude.

If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion, be silent, till you can be self. Labour even to get the command of your countenance so well, that those emotions may not be read in it:—a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling: but when sustained by the *fortiter in re* is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour protect and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner, but let them feel, at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortiter in re*; give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister *fortiter in re*, remember to gain the man by the *suaviter in modo*. Tell him, in a frank gallant manner, that your ministerial struggles do not lessen your regard

regard for his merit; but that, on the contrary, his zeal and ability, in the service of his master, increase it; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be gainer,—you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers; though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business; which can only be carried on successfully, by unadulterated good policy and right reasoning. In such situations I would be more particularly and *noblement*, civil, easy, and frank with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation, That gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties; that you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours.

LETTER CXII.

Love and Hatred equally critical.—Attentions in Compagny.—Constitution of Things at Paris.—Difference between Spring and Staring.

London, March the 11th

My Dear Friend,

I RECEIVED by the last post a V from *abbé Guasco*, in which he joins his representa-

to those of lord Albemarle, against your remaining any longer in your very bad lodgings at the academy; and, as I do not find that any advantage can arise to you, from being *interne* in an academy, which is full as far from the riding-house, and from all your other masters, as your lodgings will probably be, I agree to your removing to a furnished house, the abbe will help you to find one, as I desire him by the inclosed, which you will give him. I must, however, annex one condition to your going into private lodgings, which is, an absolute exclusion of English breakfasts and suppers at them: the former consume the whole morning, and the latter employ the evenings very ill, in senseless toasting & *P'Anglaise* in their infernal claret. You will be sure to go to the riding-house as often as possible, that is, whenever your new business at lord Albemarle's does not hinder you. By the way, you may take your lodgings for one whole year certain, by which means you may get them much cheaper; for though I intend to see you here in less than a year, it will be but for a little time, and you will return to Paris again, where I intend you shall stay till the end of April twelvemonth; at which time, provided you have got all *le polissoe, les maneres, les attentions, et les graces du bon monde*, I shall place you in some business suitable to your destination.

I have received, at last, your present of the cartou, from Dominichio, by Blanchet. It is very finely done; it is pity that he did not take in all the figures of the original. I will hang it up, where it shall be your own again some time or other.

Mr. Harte is returned in perfect health from Cornwall, and has taken possession of his prebendal house at Windsor, which is a very pretty one. As I dare say you will always feel, I hope you will always express, the strongest sentiments of gratitude and friendship for him. Write to him frequently, and attend to the letters you receive from him. He shall be with us at Blackheath, alias *Babiote*, all the time that I propose you shall be there, which, I believe, will be the month of August next.

Having thus mentioned to you the probable time of our meeting, I will prepare you a little for it. Hatred, jealousy, or envy, make most people attentive to discover the least defects of those they do not love; they rejoice at every new discovery they make of that kind, and take care to publish it. I thank God, I do not know what

every the least gentleness towards me, in criticism. You must, therefore, expect the worst from women that ever any body underwent: I shall show you least, as well as your greatest defects, and I shall very freely tell you of them, not because I hate, but because I love you. But I shall tell them you *toto-a-to* and as *Micio*, not as *Demen*; and I will tell them to no body else. I think it but fair to inform you beforehand where I suspect that my criticisms are likely to fall and that is more upon the outward, than the inward man. I neither suspect your heart nor your head; but to be plain with you, I have a strange distrust of you air, your address, your manners, your *tourneur*, and particularly of your *enunciation* and elegance of style. These will be all put to the trial; for while you are with me, you must do the honours of my house and table: the least inaccuracy or inelegancy will not escape me, as you will find by a look at the time, and by a retrospect afterwards when we are alone. You will be a great deal of company of all sorts at *Babiole*, and particularly foreigners. Make, therefore, in the mean time all these exterior and ornamental qualifications peculiar care, and disappoint all my imaginary schemes of criticism. Some authors have criticised their works first, in hopes of hindering others from doing the same; but then they do it themselves with partiality for their own productions.

you inform yourself of the number, the conditions of their admission, their allowance, the value and use of the fund by which the whole is supported: I latter I call seeing, the former is only starting. Many take the opportunity *ex occasione*, to go and see the empty rooms, where the several chambers of parliament did sit; which rooms are exceedingly small other large rooms: when you go there, let it be they are full; see and hear what is doing, in learn their respective constitutions, jurisdictions, and methods of proceeding; hear some causes in every one of the different chambers. Inquire how they are managed. I am glad to hear that you are so well at *marquis de* *Verdun*, of whom I hear a very good character. How are you with the other foreign ministers at *Paris*? Do you frequent the Dutch ambassador's embassy? Have you any footing at the Nuncio's, or the Imperial and Spanish embassies? It is useful more particular in your letters to me, as to your manner of passing your time, and the company you see. Where do you dine and sup oftenest? Whose is most your home?—Adieu!

LETTER CXIII.

Information of the Calendar—His Lordship's Conduct in that Affair—His speech in the House of Lords—Lord Macclesfield's—The pleasing Speech more applauded than the well-informed—Lord Bolingbroke's Style.

London, March the 18th.

My Dear Friend,

I ACQUAINTED you in a former letter that I had brought a bill into the house of lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the Ninth corrected this

At that time ambassador from the king of Spain to the court of France.

reign correspondences, whether political or mercantile, I determined, therefore, to attempt the reformation; consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. E then, my difficulty began: I was to bring in this bill which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the house of Lords think that I knew something of it; and also, to make them believe that they knew something of it themselves, which they do not. On my own part, I could just as soon have talked Celtic Slavonian to them, as astronomy, and they would have understood me full as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only a historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed because I pleased them: and many of them said, that I had made the whole very clear to them; when God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill and who is one of the greatest mathematicians in

eloquence, useful periods, graceful action, and all the various parts of oratory.

When you come into the house of commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be rankly ignorant respecting your eloquence; and by no means succeeding as your master; every body knows the matter almost alike, but few can adorn it. I was early sensible of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, when in company, conversation, that should not be the most agreeable, and the most elegant, that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habit of eloquence, that I must now really take some pains if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet, that ornaments are at present your only objects. Your sole business now is to shine, not to weigh. Weight without lustre is lost. You had better talk trifles elegantly to the most trifling woman, than coarse, inelegant sense to the most solid man: you had better return a dropped fan genteely, than give a thousand pounds awkwardly: and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by manner only that you can please, and consequently rise. All your Great will never advance you from secretary to envoy, or from envoy to ambassador; but your address, your manner, your air, if good, very probably may. I would, upon my word, much rather that you had lord Bolingbroke's style and eloquence, in speaking and writing, than all the learning of the Academy or of the Royal Society; and the two universities

Having mentioned lord Bolingbroke's style, which is undoubtedly infinitely superior to any body's, I should have you read his works, which you have, over and over again, with particular attention to his style. I imagine, imagine, suppose it, if possible, that would be of great use to you in the house of commons, in negotiations, in conversation; with that you may gain before you please, to persuade, to advise, to importune, and you will still in those articles, in proportion to your skill and force of it. Upon the whole, my son, I am, I am,

LOUIS CHESTERFIELD

your residence at Paris; all thoughts of all that dull fellows call solid, and exact your utmost care to acquire what people of fashion call shining.

Among the commonly called little things, to which you do not attend, your hand-writing is one, which is indeed shamefully bad, and illiberal; it is neither the hand of a man of business, nor of a gentleman, but of a trust school-boy; as soon, therefore, as you have done with 'abbé Nolot, pray get an excellent writing-master (since you think that you cannot teach yourself to write what ~~hand~~ you please), and let him teach you to write a neat, legible, liberal hand, and quick; not the hand of a procureur, or a writing-master, but that sort of hand in which the first *comités* in foreign bureaux commonly write: for I tell you truly, that were I lord Albemarle, nothing should remain in my bureau, written in your present hand.

In a fortnight or three weeks, you will see Sir Charles Hotham at Paris, in his way to Toulouse, where he is to stay a year or two. Pray be very civil to him; but do not carry him into company, except presenting him to lord Albemarle: for as he is not to stay at Paris above a week, we do not desire that he should taste of that dissipation you may show him a play and an opera.—Adieu, my dear child.

LETTER CXIV.

Knowledge of the World... Necessary Accomplishments of a Foreign Minister... Domestic Politics... Death of the Prince of Wales.

London, March the 25th.

My Dear Friend,

WHAT a happy period of your life is this! Pleasure is now, and ought to be, your business. While you were younger, *dry* rules, and unconnected words, were the *important* objects of your *studies*. When you grow older, the anxiety, the vexations, the appointments, inseparable from public business, will require the greatest share of your time and attention; your pleasures *flay*; indeed, conduce to your business; and your business will quicken your pleasures; but still your time must, at least, be divided: whereas now it is *wholly* your own, and cannot be so well employed as to the pleasure of a gentleman.—The world is now the

only book you want, and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in circles. You must be in the pleasures, in order to learn the manners of good company. In premeditated, or in formal business, people conceal, or at least endeavour to conceal, their characters; whereas pleasures discover them, and the heart breaks out through the guard of the understanding. Those are often propitious moments for skillful negotiators to improve. In your destination particularly, the able conduct of pleasures is of infinite utility to keep a good table, and to do the honour of it gracefully, is absolutely necessary for a foreign minister. There is a certain light table chit-chat, which is useful to be improper and so serious subjects are not to be learned in the pleasures of good company. In truth, it may be trifling; but, trifling as it is, a man of sense and experience of the world, will give an agreeable turn to it.

An engaging address towards the female sex is often of very great service to foreign ministers. Women have, directly or indirectly, a good deal to say in most courts. The late lord Strafford governed, for a considerable time, the court of Berlin, and made his own fortune, by being well with madame de Wartemberg, the first king of Prussia's mistress; and I could name many other instances of that kind. Let every other book then give way for the present to this great and necessary book, the World; of which there are so many various readings, that it requires a great deal of time and attention to understand it well: contrary to all her books, you must not stay at home, but go abroad to read it; and, when you seek it abroad, you will not do, at entertainments, balls, assemblies, spectacles, &c. Put yourself upon the foot of an easy domestic, polite familiarity and intimacy, in the several French circles to which you have been introduced. Your preparation has this agreeable peculiarity in it, which is, that it is the only one, in which a thorough knowledge of mankind, polite manners, and an engaging address, are not only necessary: if a lawyer knows his law, a philosopher his divinity, and a financier his calculations, each make a figure and a fortune in his profession, without great knowledge of the world, and without the acquaintance of gentlemen. But your profession throws you

into all the intrigues, and cabals, as well as pleasures of courts; in those windings and labyrinths, a knowledge of the world, a discernment of characters, a suppleness and versatility of mind, and an elegance of manners, must be your clue: you must know how to sooth and lull the monsters that guard, and how to address and gain the fair that keep, the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations out-do the English; and, *ceteris paribus*, a French minister will get the better of an English one at any third court in Europe. The cardinal d'Ossat was looked upon at Rome as an Italian, and not as a French cardinal; and monsieur d'Avaugart, wherever he went, was never considered as a foreign minister, but as a native, and a personal friend. Mere plain truth, sense, and knowledge, win only no means do alone in courts; art and ornaments must come to their assistance.

The death of the prince of Wales, who was more beloved for his affability and good-nature, than esteemed for his steadiness and conduct, has given concern to many, and apprehensions to all. The great difference of age in the king and prince George presents the prospect of a minority,—a disagreeable prospect for any nation! But it is to be hoped, and is most probable, that the king, who is now perfectly recovered of his late indisposition, may live to see his grandson of age. He is, seriously, a most hopeful boy: gentle and good-natured, with good sound sense. This event has made all sorts of people here historians, as well as politicians. Our histories are rummaged for all the particular circumstances of the six minorities we have had since the conquest; viz. those of Henry III. Edward III. Richard II. Henry VI. Edward V. and Edward VI.; and the reasonings, the speculations, the conjectures, and the predictions, you will easily imagine, must be innumerable and endless, in this nation, where every porter is a consummate politician. Doctor Swift says, very humourously, "Every man knows that he understands religion and politics, though he never learned them; but many people are conscious they do not understand many other sciences, from having never learned them."—Adieu!

LETTER CXV.

Courts—Keeping Secrets—Study of Astronomy and Geometry—Lord Chesterfield's Speech—Oratory.

London, April the 7th.

My Dear Friend,

HERE you have, all together, the pocket books, the compasses, and the patterns. When your three Graces have made their option, you need only send me, in a letter, small pieces of the three matters they fix upon. If I can find no way of sending them safely, and directly to Paris, I will contrive to have them left with madame Morice at Calais, who, being madame Monconseil's agent there, may find means of furthering them to your three ladies, who all belong to your friend madame Monconseil.

You will also find, in the packet, a compass ring set round with little diamonds, which I advise you to make a present of to abbe Guasco, who has been useful to you, and will continue to be so: as it is a mere bauble, you must add to the value of it by your manner of giving it him. All those little gallantries depend entirely upon the manner of doing them; as, in truth, what does not? The greatest favours may be done so awkwardly and bunglingly as to offend; and disagreeable things may be done so agreeably as almost to oblige. Endeavour to acquire this great secret; it exists, it is to be found, and is worth a great deal more than the grand secret of the alchymists would be if it was, as it is not, to be found. This is only to be learned in courts, where clashing views, jarring opinions, and cordial hatreds, are softened, and kept within decent bounds, by politeness and manners. Frequent, observe, and learn courts. Are you free of that at St. Cloud? Are you often at Versailles? Insinuate and wriggle yourself into favour at those places. L'abbé de la Ville, my old friend, will help you at the latter; your three ladies may establish you in the former. The good-breeding of city and court are different; but, without deciding which is intrinsically the best, that of the court is, without doubt, the most necessary for you, who are to live, to grow, and to rise in courts. In ten years time, which will be as soon as you are fit for it, I hope to be able to plant you in the soil of a young

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court here; where, if you have all the address of a good courtier, you will have a great chance of thriving and flourishing. Young favour is easily acquired, if the proper means are employed; and, when acquired, it is warm, if not durable; and the warm moments must be snatched and improved. Do not mention this view of mine for you to any mortal; but learn to keep your own secrets, which, by the way, very few people can do.

If your course of experimental philosophy, with abbe Nolet is over, I would have you apply to abbe Sallier for a master to give you a general notion of astronomy and geometry; of both which you may know as much as I desire you should in six months time. I only desire that you shall have a clear notion of the present planetary system, and the history of all the former systems. Fontenelle's *Pluralité des Mondes* will almost teach you all you need know upon that subject. As for geometry, the seven first books of Euclid will be a sufficient portion of it for you. It is right to have a general notion of those abstruse sciences, so as not to appear quite ignorant of them, when they happen, as sometimes they do, to be the topics of conversation; but a deep knowledge of them requires too much time, and engrosses the mind too much. I repeat it again and again to you, let the great book of the World be your principal study.

Whatever may be said at Paris of my speech upon the bill for the reformation of the present calendar, or whatever applause it may have met with here, the whole, I can assure you, is owing to the words and to the delivery, but by no means to the matter; which, as I told you in a former letter, I was not master of. I mention this again, to show you the importance of well-chosen words, harmonious periods, and good delivery; for, between you and me, lord Macclesfield's speech was, in truth, worth a thousand of mine. It will soon be printed, and I will send it you. It is very instructive. You say, that you wish to speak but half as well as I did: you may easily speak full as well as ever I did, if you will but give the same attention to the same objects that I did at your age, and for many years afterwards; I mean, correctness, purity and elegance of style, harmony of periods, and gracefulness of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornaments of oratory: they are indeed properly ornaments,

for all the rest depends only upon common sense, and some knowledge of the subjects you speak upon. But if you would please, persuade, and prevail in speaking, it must be by the ornamental parts of oratory.—Adieu!

LETTER CXVI.

Judgment in Painting.—Style of Conversation at Paris.—Necessity of adapting ourselves to the Company.

London, April the 22th.

My Dear Friend,

I APPLY to you now, as to the greatest virtues of this, or perhaps any other age; one whose superior judgment and distinguishing eye hindered the king of Poland from buying a bad picture at Venice, and whose decisions in the realms of *virtu* are final, and without appeal. Now to the point. I have had a catalogue sent me, for the sale of some pictures at the apartments of the *Sieur Aperon, valet de chambre de la Reine, sur le quai de la Mégisserie, au coin de l'Arche Marion*. There I observe two large pictures of Titian, as described in the inclosed page of the catalogue, No. 18, which I should be glad to purchase, upon two conditions; the first is, that they be undoubted originals of Titian, in good preservation; and the other, that they come cheap. To ascertain the first (but without disparaging your skill), I wish you would get some undoubted connoisseurs to examine them carefully; and if, upon such critical examination, they should be unanimously allowed to be undisputed originals of Titian, and well preserved, then comes the second point, the price: I will not go above two hundred pounds, sterling for the two together; but as much less as you can get them for. I acknowledge that two hundred pounds seems to be a very small sum for two undoubted Titians of that size; but, on the other hand, as large Italian pictures are now out of fashion at Paris, where fashion decides of every thing, and as these pictures are too large for common rooms, they may possibly come within the price above limited. I leave the whole of this transaction (the price excepted, which I will not exceed) to your consummate skill and prudence, with proper advice joined to them. Should you happen to buy them for that price, carry them to your own lodgings, and get a frame made for the second, which I do

nerve has none, exactly the same with the other frame, and have the old one new gilt : and then get them carefully packed up, and sent me by Rouen.

I hear much of your conversing with *les beaux esprits* at Paris ; I am very glad of it ; it gives a degree of reputation, especially at Paris : and their conversation is generally instructive, though sometimes affected. It must be owned, that the polite conversation of the men and women of fashion at Paris, though not always very deep, is much less futile and frivolous than ours here. It turns at least upon some subject, something of taste, some point of history, criticism, and even philosophy ; which, though probably not quite so solid as Mr. Locke's, is however better, and more becoming rational beings, than our frivolous dissertations upon the weather, or upon whist. Monsieur du Clos observes, and I think very justly, that there is at present in France a general fermentation of reason, which tends to a crisis. Whereas, I am sorry to say, that here that fermentation seems to have been over some years ago, the spirit evaporated, and only the dregs left. Moreover, *les beaux esprits* at Paris are commonly well bred, which ours very frequently are not : with the former your manners will be formed ; with the latter, wit must generally be compounded for at the expense of manners. Are you acquainted with Marivaux, who has certainly studied, and is well acquainted with the heart ; but who refines so much upon its foldings and refoldings, and describes them so affectedly, that he often is unintelligible to his readers, and sometimes so, I dare say, to himself ? Do you know *Crebillon de Fils* ? He is a fine painter, and a pleasing writer ; his characters are admirable, and his reflections just. Frequent these people, and be glad, but not proud, of frequenting them : never boast of it, as a proof of your own merit ; nor insult, in a manner, other companies, by telling them affectedly what you, Montesquieu, and Fontenelle were talking of the other day : as I have known many people do here, with regard to Pope and Swift, who had never been twice in company with either : nor carry into other companies the tone of those meetings of *beaux esprits*. Talk of literature, taste, philosophy, &c. with them ; but with the same ease talk of *pompons*, *mairs*, &c. with madame de Blot, if she requires it. Almost every subject in the world has its proper time and place ; in which no one is above or below discussion. The point is, to talk well upon the subject you talk

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upon ; and the most trifling, frivolous subjects, will still give a man of parts an opportunity of showing them. Frequenting the great world can alone teach that. This was the distinguishing characteristic of Alcibiades, and a happy one it was ; that he could occasionally, and with so much ease, adopt the most different, and even the most opposite habits and manners, that each seemed natural to him. Prepare yourself for the great world, as the *athleta* used to do for their exercises ; oil (if I may use that expression) your mind, and your manners, to give them the necessary suppleness and flexibility ; strength alone will not do, as young people are too apt to think.

LETTER CXVII.

Attention to Manners...Corpulency...Behaviour in different Companies.

My Dear Friend,
London, May the 2d.

TWO accounts, which I have very lately received of you, from two good judges, have put me into great spirits : as they have given me reasonable hopes, that you will soon acquire all that I believe you want ; I mean the air, the address, the graces, and the manners of a man of fashion. As these two pictures of you are very unlike that which I received, and sent you some months ago, I will name the two painters : the first is an old friend and acquaintance of mine, monsieur D'Aillon. His picture is, I hope, like you ; for it is a very good one : monsieur Tollot's is still a better ; and so advantageous a one, that I will not send you a copy of it, for fear of making you too vain. So far I will tell you, that there was only one *but* in either of their accounts ; and it was this : I gave D'Aillon the question, ordinary and extraordinary, upon the important article of manners ; and extorted this from him : " But, since you will know it, he still wants that last beautiful varnish, which raises the colours, and gives brilliancy to the piece. Be persuaded that he will acquire it ; he has too much sense not to know its value ; and, if I am not greatly mistaken, more passions than me are now endeavouring to give it him." Monsieur Tollot says, " In order to be exactly all that you wish in, he only wants those little nothings, those graces in

so anxiously wish you
your attention and endeavours
exerted, they will succeed. But you
are inclined to be fat; but I hope you will
make you lean, but by taking any thing but
those things that would make you fat. Drink no
opiate, take your coffee without cream: you can
possibly avoid suppers at Paris, unless you avoid
pany too, which I would by no means have you
but eat as little at supper as you can, and make ev
allowance for that little at your dinners. Take,
sionally, a double dose of riding and fencing; and
that the summer is come, walk a good deal in
Tuilleries: it is a real inconveniency to any bo
be fat; and, besides, it is ungraceful for a young fi
A-propos, I had like to have forgotten to tell you,
I charged Toller to attend particularly to your t
ance and diction; two points of the utmost import
To the first he says, "His enunciation is not bad
it is to be wished that it was still better; and he
presses himself with more fire than elegance. I
of good company will instruct him likewise in
These, I allow, are all little things, separately
aggregately, they make a most important and
article in the account of a gentleman. In the ho
commons you can never make a figure, withou
gance of style, and gracefulness of utterance; an
can never succeed as a courtier at your own co
as a minister at any other, without those innu
little nothings in the manners and attention
Yorke is by this time at Paris; make your
him, but not so as to disgust, in the least, Ma
marle, who may possibly dislike your consid
Yorke as the man of business, and him as a
up the scene. Whatever your opinion may be
that point, take care not to let it appear; but
with them both, by showing no public preference
either.

Though I must necessarily fall into re
treating the same subject so often, I cannot
mending to you again the utmost attention
and address. Learn to sit genteely in

panies; to hold genteely, and with good manners, in those companies where you are authorised to be free, and to sit up respectfully where the same freedom is not allowable. Learn even to compose your countenance occasionally to the respectful, the cheerful, and the insinuating. Take particular care that the motions of your hands and arms be easy and graceful; for the gentleness of a man consists more in them than in any thing else. Desire some women to tell you of any little awkwardness that they observe in your carriage: they are the best judges of those things; and if they are satisfied, the men will be so too. Think, now, only of the decorations. Are you acquainted with madame Geoffrain, who has a great deal of wit, and who, I am informed, receives only the very best company in her house. Do you know madame du Pin, who, I remember, had beauty, and I hear has wit and reading? I could wish you to converse only with those, who, either from their rank or their merit, require constant attention; for a young man can never improve in company, where he thinks he may neglect himself. A new gown must be constantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

I have this moment paid your draft of 80*l*. 1*ss*. it was signed in a very good hand; which proves that a good hand may be written without the assistance of magic. Nothing provokes me much more, than to hear people indolently say, that they cannot do what is in every body's power to do, if it be but in their will—Adieu!

LETTER CXVIII.

A decisive and peremptory Manner censured—Address in conducting an Argument.

London, May the 6th.

My Dear Friend,

THE best authors are always the severest critics of their own works; they revise, correct, file, and polish them, till they think they have brought them to perfection. Considering you as my work, I do not look upon myself as a bad author, and am therefore a severe critic. I examine narrowly into the least uncourtesy or impropriety, in order to correct, not to suppress.

them, and that the work may be perfect at last. Your age, I know, exceedingly improved in your air, address, and manners, since you have been at Paris; but still there is, I believe, room for farther improvement, before you come to that perfection which I have set my heart upon seeing you arrive at; and till that moment I must continue filing and polishing. In a letter that I received by last post, from a friend of yours at Paris, there was this paragraph:—"I have the honour to assure you, without flattery, that Mr. Stanhope succeeds beyond what might be expected from a person of his age. He goes into very good company; and that kind of manner, which was at first thought to be too decisive and peremptory, is now judged otherwise; because it is acknowledged to be the effect of an ingenuous frankness, accompanied by politeness, and by a proper deference. He studies to please, and succeeds. Madame de Puisieux was the other day speaking of him with complacency and friendship. You will be satisfied with him in all respects." This is extremely well, and I rejoice at it: one little circumstance only may, and I hope will, be altered for the better. Take pains to undeceive those who thought that your manner was a little too decisive and peremptory: as it is not meant so, let it not appear so. Compose your countenance to an air of gentleness and *douceur*; use some expressions of diffidence of your own opinion, and deference to other people's; such as, If I might be permitted to say—I should think—Is it not rather so? At least, I have the greatest reason to be diffident of myself.—Such mitigating, engaging words do by no means weaken your argument; but, on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake for decided and peremptory, prevent their mistakes for the future by speaking more deliberately, and taking a softer tone of voice: as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often told you, is more governed by appearances than by realities: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few people have penetration enough to discover, attention enough to observe, or even concern enough to examine, beyond the exterior; they take their notions from the surface, and go no deeper; they commend, as the gentlest and best-natured man in the world, that man who has the most

engaging exterior manner, though possibly they have been but once in his company. An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and without farther examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the modestest, and the best-natured man alive. Happy the man who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his bubble, at an age when most people are the bubbles of the world! for that is the common case of youth. They grow wiser when it is too late; and, ashamed and vexed at having been bubbles so long, too often turn knaves at last. Do not therefore trust to appearances and outside yourself, but pay other people with them; because you may be sure that nine in ten of mankind do, and ever will, trust to them. This is by no means a criminal or blameable simulation, if not used with an ill intention. I am by no means blameable in desiring to have other people's good word, good will, and affection, if I do not mean to abuse them. Your heart, I know, is good, your sense is sound, and your knowledge extensive. What then remains for you to do? Nothing, but to adorn those fundamental qualifications with such engaging and captivating manners, softness, and gentleness, as will endear you to those who are able to judge of your real merit, and which always stand in the stead of merit with those who are not. I do not mean by this to recommend to you the insipid softness of a gentle fool: no, assert your own opinion, oppose other people's when wrong; but let your manner, your air, your terms, and your tone of voice be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, I may be mistaken, I am not sure, but I believe, I should rather think, &c. Finish any argument or dispute with some little good-humoured pleasantry, to show that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side. Pray observe particularly, in those French people who are distinguished by that character, that softness of manners, which they talk of so much, and value so justly; see in what it consists; in mere trifles, and most easy to be acquired, where the heart is really good. Imitate, copy it, till it becomes habitual and easy to you.

Adieu!—I have not heard from you these three weeks, which I think a great while.

LETTER CXIX.

Pictures—Rembrandt—Acquaintances and Friends—Mathematics, &c.

London, May the 10th.

My Dear Friend,

I RECEIVED yesterday, at the same time, your letters of the 4th and the 11th; and being much more careful of my commissions than you are of yours, I do not delay one moment sending you my final instructions concerning the pictures. The man you allow to be a Titian, and in good preservation; the woman is an indifferent and a damaged picture; but, as I want them for furniture for a particular room, companions are necessary; and therefore I am willing to take the woman, for better for worse, upon account of the man; and if she is not too much damaged, I can have her tolerably repaired, as many a fine woman is, by a skilful hand here; but then I expect the lady should be, in a manner, thrown into the bargain with the man: and, in this state of affairs, the woman being worth little or nothing, I will not go above fourscore louis for the two together. As for the Rembrandt you mention, though it is very cheap if good, I do not care for it. I love *la belle nature*; Rembrandt paints caricatures.

I would, by all means, have you go now and then, for two or three days, to *marchal Coigny's*, at *Orli*; it is but a proper civility to that family, which has been particularly civil to you; and moreover, I would have you familiarise yourself with, and learn the interior and domestic manners of people of that rank and fashion. I also desire that you will frequent *Versailles* and *St. Cloud*, at both which courts you have been received with distinction. Profit by that distinction, and familiarise yourself at both. Great courts are the seats of true good-breeding; you are to live at courts, lose no time in learning them. Go and stay sometimes at *Versailles* for three or four days, where you will be domestic in the best families, by means of your friend *madame de Puisieux*, and mine, *l'abbé de la Ville*. Go to the king's and the dauphin's levees, and distinguish yourself from

the rest of your countrymen, who, I dare say, never go there when they can help it. Though the young Frenchmen of fashion may not be worth forming intimate connections with, they are well worth making acquaintance with; and I do not see how you can avoid it, frequenting so many good French houses as you do, where, to be sure, many of them come. Be cautious how you contract friendships, but be desirous, and even industrious, to obtain an universal acquaintance. Be easy, and even forward, in making new acquaintances; that is the only way of knowing manners and characters in general, which is, at present, your great object. You are one of the family in three ministers' houses; but I wish you had a footing, at least, in thirteen; and that, I should think, you might easily bring about, by that common chain, which, to a certain degree, connects those you do not, with those you do know. For instance, I suppose that neither lord Albemarle, nor marquis de St. Germain, would make the least difficulty to present you to comte Caunitz, the Nuncio, &c.

When you have got your emaciated Philomath, I desire that his triangles, rhomboids, &c. may not keep you one moment out of the good company you would otherwise be in. Swallow all your learning in the morning, but digest it in company in the evenings. The reading of ten new characters is more your business now than the reading of twenty old books: showish and shining people always get the better of all others, though ever so solid. If you would be a great man in the world when you are old, shine and be showish in it while you are young; know every body, and endeavour to please every body, I mean exteriorly: for fundamentally it is impossible. Modes and manners vary in different places, and at different times; and must keep pace with them, know them, and adopt them wherever you find them. The great usage of the world, the knowledge of characters, is all that you now want. Study the *beau monde* with great application; but read Homer and Horace only when you have nothing else to do. Adieu! Send me your patterns by the next post, and also your instructions to Grevenkop about the seal, which you seem to have forgotten.

LOMB CROSTFIELD'S

LETTER CXX.

*Graces of Manner and Behaviour easily acquired... In-
stance in a young Esquire... Elegance of Language.*

London, May the 16th.

My Dear Friend,

IN about three months, from this day, we shall probably meet. I look upon that moment as a young woman does upon her bridal night; I expect the greatest pleasure, and yet cannot help fearing some little mixture of pain. My reason bids me doubt a little, of what my imagination makes me expect. In some articles, I am very sure that my most sanguine wishes will not be disappointed; and those are the most material ones. In others, I fear something or other, which I can better feel than describe. However, I will attempt it. I fear the want of that amiable and engaging *je ne sais quoi*, which, as some philosophers have, unintelligibly enough, said of the soul, is all in all; and all in every part; it should shed its influence over every word and action. I fear the want of that air, and first *abord*, which suddenly lays hold of the heart, one does not know distinctly how nor why. I fear an inaccuracy, or, at least, inelegancy of diction, which will wrong, and lower, the best and justest matter. And, lastly, I fear an ungraceful, if not an unpleasant utterance which would disgrace and vilify the whole. Should these fears be at present founded, yet the objects them are (thank God) of such a nature, that you may if you please, between this and our meeting, remove every one of them. All these engaging and endearing accomplishments are mechanical, and to be acquired by care and observation, as easily as turning or any other mechanical trade. A common country fellow, soon from the plough, and enlisted in an old corps, soon aside his shambling gait, his slouching air, his clumsy and awkward motions, and acquires the martial regular motions, and the whole exercise of the corps, and particularly of his right and left hand. How so? Not from his parts, which were just as before as after he was enlisted; but either from a mending ambition of being like, and equal to the rest; or else from the fear of being laughed at for not being so. If then both or either

LETTERS TO HIS SON.

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Motives change such a fellow, in about six months' time, to such a degree as that he is not to be known again, how much stronger should both these motives be with you to acquire, in the utmost perfection, the whole exercise of the people of fashion, with whom you are to live all your life? Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment, which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, "It is surprising, that, thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegance and delicacy. He even totally neglects the choice of words and turn of phrases." This I should not be so much surprised or concerned at, if it related only to the English language; which, hitherto, you have had no opportunity of studying, and but few of speaking, at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly, and speak eternally) it can be only from an unpardonable inattention to what you most erroneously think a little object, though in truth it is one of the most important of your life. Solidity and delicacy of thought must be given us, it cannot be acquired, though it may be improved; but elegance and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified; and I love you so well, that I assure you I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure and fortune, which I so earnestly wish you may one day make in the world.

10 LORD CHESTERFIELD'S

LETTER CXXI.

*Books that teach to know Mankind...La Rochefoucault...
Bruyere...Marchioness of Lambert's Advice to her Son...
Courts and Cottages compared.*

Greenwich, June the 6th.

My Dear Friend,

SOLICITOUS and anxious as I have been to form your heart, your mind, and your manners, and to bring you as near perfection as the perfection of our natures will allow, I have exhausted, the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you; but this has necessarily been interruptedly, and by snatches. It is now time and you are of an age to review and to weigh in your own mind, all that you have heard, and all that you have read upon these subjects, and to form your own character, your conduct, and your manners, for the rest of your life; allowing for such improvements, a farther knowledge of the world will naturally give you. In this view I would recommend to you to read with the greatest attention, such books as treat particularly of those subjects; reflecting seriously upon them, and then comparing the speculation with the practice. For example, if you read in the morning some of la Rochefoucault's maxims, consider them, examine them well, and compare them with the characters you meet with in the evening. Read Bruyere in the morning, and see in the evening whether his pictures are like. Study the heart and the mind of man, and begin with your own. Meditation and reflection must lay the foundation of that knowledge; but experience and practice must, and alone can, complete it. Books, it is true, point out the reasonings of the mind, the sentiments of the heart, the influence of the passions; and so far they are of great use: but without subsequent practice, experience, and observation, they are as ineffectual, and even lead you into as many errors in fact, as they would do, if you were to take your notions from the towns and provinces from their delineation. A man would reap very little benefit by his travels, if he made them only in his closet upon a map.

d. Next to the two books that I have already mentioned, I do not know a better for you to read and duly reflect upon than *avis d'une mere a un fils par marquise de Lambert*. She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and a fortune in the world, and knew better than any body how to point out the way. It is very short, and will take you much less time to read than you ought to employ in reflecting on it after you have read it. Her son was in the army; she wished he might rise there; but she well knew that, in order to rise, he must first please: she said to him, therefore, "With regard to those upon whom you depend, the chief merit is to please." And, in another place, "In subaltern employments, the art of pleasing must be your support. Masters are like mistresses; whatever services they may be indebted to you they cease to love when you cease to be agreeable." I can assure you, is at least as true in courts as in camps, and possibly more so. If to your merit and wisdom you add the art of pleasing, you may very probably come in time to be secretary of state; but, in my word for it, twice your merit and knowledge, without the art of pleasing, would at most raise you to an important post of resident at Hamburg or Ratisbon. I need not tell you now, for I often have, and your discernment must have told you, of what numberless little ingredients that art of pleasing is composed, and how the want of the least of them lowers the whole. Madame Lambert tells her son, "Let your connections be with people above you; by that means you will acquire a habit of respect and politeness. When one's equals one is apt to become negligent, and one's mind grows torpid." She advises him, too, to frequent those people, and to see their inside. "In order to judge of men, one must be intimately connected; you see them without a veil, and with their mere everyday merit. A happy expression! It was for this reason that I have so often advised you to establish and cultivate yourself, wherever you can, in good houses of people above you, that you may see their every character, manners, habits, &c. One must see people undressed, to judge truly of their shape; when they are dressed to go abroad, their cloaths are contrived to conceal, or at least palliate, the defects of it: the bottomed wigs were contrived for the sake of

Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal! there are few, if any such: but unhappy those, who know so little of the world as to judge by outward appearances. Courts are the best keys to characters; there every passion is busy, every art exerted, every character analysed: jealousy, ever watchful, not only discovers but exposes the mysteries of the trade, so that even by-standers learn there to divine. There too the great art of pleasing is practised, taught, and learned, with all its graces and delicacies. It is the first thing needful there: it is the absolutely necessary harbinger of merit and talents, let them be ever so great. There is no advancing a step without it. Let misanthropes and would-be philosophers declaim as much as they please against the vices, the simulation, and dissimulation of courts; those invectives are always the result of ignorance, ill-humour, or envy. Let them show me a cottage where there are not the same vices of which they accuse courts; with this difference only, that in a cottage they appear in their native deformity, and that in courts, manners and good-breeding make them less shocking, and blunt their edge.—No, be convinced that the good-breeding, the *tournez*, the *douceur dans les manières*, which alone are to be acquired at courts, are not the showish trifles only which some people call or think them: they are a solid good; they prevent a great deal of real mischief; they create, adorn, and strengthen friendships; they keep hatred within bounds; they promote good-humour and goodwill in families, where the want of good breeding and gentleness of manners is commonly the original cause of discord.

LETTER CXXII.

Directions for Conduct and Behaviour in the Company of great Persons.—In mixed Companies.—Respect to different Characters.

Greenwich, June the 13th.

My Dear Friend,

*LES bienséances** are a most necessary part of the knowledge of the world. They consist in

* This single word implies decorum, good-breeding, and propriety.

the relations of persons, things, time, and place; good sense points them out, good company perfects them (supposing always an attention and a desire to please), and good policy recommends them.

Were you to converse with a king, you ought to be as easy and unembarrassed as with your own valet-de-chambre: but yet every look, word, and action, should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill-bred with one so very much so. You must wait till you are spoken to; you must receive, not give, the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. The art would be to carry it, if possible, to some indirect flattery: such as commending those virtues in some other person, in which that prince either thinks he does, or at least would be thought by others to excel. Almost the same precautions are necessary to be used with ministers, generals, &c. who expect to be treated with very near the same respect as their masters, and commonly deserve it better. There is, however, this difference, that one may begin the conversation with them, if on their side it should happen to drop, provided one does not carry it to any subject upon which it is improper either for them to speak or be spoken to. In these two cases certain attitudes and actions would be extremely absurd, because too easy, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twirl your snuff-box, trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company, and indeed not extremely well-bred in any other. The great difficulty in these cases, though a very surmountable one by attention and custom, is to join perfect inward ease with perfect outward respect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater ease and liberty are allowed; but they too have their bounds within *bisanceance*. There is a social respect necessary: you may start your own subject of conversation with modesty, taking great care, however, never to mention a rope in the family of a man who has been hanged. Your words, gestures, and attitudes, have a greater degree of latitude, though by no means an unlimited one. You may have your hands in your pockets, *not* stuff, sit, stand, or occasionally walk, as you like.

But I believe you would not think it very *bien seant* to whistle, put on your hat, loosen your garters or buckles, lie down upon a couch, or go to bed and rest in an easy chair. These are negligences and drowsiness which one can only take when quite alone: are injurious to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That ease of carriage and behaviour, which is exceedingly gaging, widely differs from negligence and inaction and by no means implies that one may do whatever pleases: it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, country bumpkins, and people who have never been in good company; but it requires great attention to a scrupulous observation of *les bienséances*: what one ought to do is to be done with ease and urbanity; whatever is improper must not be done at all. In mixed companies also, different ages and sexes are to be differently addressed. Men of a certain gravity, and dignity, justly expect from young people a degree of deference and regard. You should be as easy with them as with people of your own age; but your manner must be different; more respect must be implied; and it is not amiss to insinuate, that they are the persons you expect to learn. It flatters and comforts them for not being able to take a part in the joy and trifling of youth. To women you should always address yourself with great outward respect and attention, whatever you feel inwardly; their sex is by long prescription entitled to it, and it is among the duties of *bienséance*: at the same time, that respect is very properly and very agreeably mixed with a degree of *enjouement*, if you have it. But here too, great attention must be had to the deference of age, rank, and situation. A marchioness

should be in grief? I believe not: as, on the other hand, I suppose, that if you were low in spirits, or real grief, you would not chuse to bewail your situation with madame Blot. If you cannot command your present humour and disposition, single out those to converse with who happen to be in the humour the nearest to your own.

Loud laughter is extremely inconsistent with *les bienséances*, as it is only the illiberal and noisy testimony of the joy of the mob at some very silly thing. A gentleman is often seen, but very seldom heard to laugh. Nothing is more contrary to *les bienséances* than horse play, or *jeux de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Romping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a gentleman; manual wit is the wit of the vulgar, is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is *contraire aux bienséances*: they should seldom seem to assert, and always use some mitigating expression, which softens the manner without giving up or even weakening the thing. People of more age and experience expect, and are entitled to, that degree of deference.

There is a *bienséance* also with regard to people of the lowest degree; a gentleman observes it with his footman, even with a beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word for *manners*, and extend to every part of life. They are propriety; the Graces should attend to complete them; the Graces enable us to do genteely and pleasantly what *les bienséances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man.

Now, that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto

only unblemished in its moral part, but even unsullied by any low, dirty, and ungentleman-like vice; and will, I hope, continue so. Your knowledge is sound, extensive, and avowed, especially in every thing relative to your destination. With such materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry; and, if I can help it, you never shall have enough to make you negligent of either. You have, too, a sound mind in a sound body, the greatest blessing of all. All therefore that you want, is as much in your power to acquire, as to eat your breakfast when set before you: it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads to the greatest things, and your parliamentary situation will facilitate your progress. Consider then this pleasing prospect as attentively for yourself as I consider it for you. Labour on your part to realise it, as I will on mine to assist and enable you to do it. *Nullum in munus abest, si sit prudentia.*

Adieu! my dear child. I count the days till I have the pleasure of seeing you: I shall soon count the hours, and at last the minutes, with increasing impatience.

LETTER CXXIII.

Seeing and not seeing.—Conversation more improving on Political Subjects than Books.—Military Affairs.—Commerce of France.—Small Talk.

Greenwich, June the 20th.

My Dear Friend,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with you, yet there can be no harm in reminding you, from time to time, to see what you see, and to hear what you hear; that is, to see and hear as you should do. Frivolous futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile predecessors have seen and heard: as St. Pa-

ter's, the Pope, and high mass, at Rome; Notre Dame, Versailles, the French king, and the French comedy, in France. A man of parts sees and hear very differently from these gentlemen, and a great deal more.—He examines and informs himself thoroughly of every thing he sees or hears; and, more particularly, as it is relative to his own profession or destination. Your destination is political; the object therefore of your inquiries and observations should be the political interior of things; the forms of government, laws, regulations, customs, trade, manufactures, &c. of the several nations of Europe. This knowledge is much better acquired by conversation with sensible and well-informed people, than by books; the best of which, upon these subjects, are always imperfect. For example, there are present states of France as there are of England, but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into, because they point out objects for inquiry, which otherwise might possibly never have occurred to one's mind; but an hour's conversation with a sensible *president*, or *conseiller*, will let you more into the true state of the parliament of Paris than all the books in France. In the same manner, the *Almanach Militaire* is worth your having; but two or three conversations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own professions, love to talk of them, and are even flattered by being consulted upon the subject; when, therefore, you are with any of those military gentlemen (and you can hardly be in any company without some), ask them military questions. Inquire into their methods of discipline, quartering, and clothing their men; inform yourself of their pay, their perquisites, &c. Do the same as to the marine, and make yourself particularly master of that *detail*, which has, and always will have, a great relation to the affairs of England; and, in proportion as you yet good informations, make minutes of them in writing.

The regulations of trade and commerce in France are excellent, as appears but too plainly for us, by the great increase of both within these thirty years; for, not to mention their extensive commerce in both the East and West Indies, they have got the whole trade of the *Levant* from us, and now supply all the foreign markets with their sugars, to the ruin almost of ours.

sugar colonies, as Jamaica, Barbadoes, and the Leeward Islands. Get, therefore, what information you can these matters also.

Inquire too into their church matters; for which I present disputes, between the court and the clergy, give you fair and frequent opportunities. Know the particular rights of the Gallican church, in opposition the pretensions of the See of Rome. I need not commend ecclesiastical history to you, since I hear you study *Du Pin** very assiduously.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you your own (where, to say the truth, it is very little known or cultivated), besides the great use it is of all foreign negotiations: not to mention that it enables a man to shine in all companies. When kings and princes have any knowledge, it is of this sort, and more particularly: therefore it is the usual topic of their levee conversations, in which it will qualify you to bear a considerable part: it brings you more acquainted with them, and they are pleased to have people talk to them on a subject in which they think shine.

There is a sort of chit-chat, or *small talk*, which the general run of conversation at courts, and in mixed companies. It is a sort of middling conversation, neither silly nor edifying; but, however necessary for you to be master of. It turns upon public events of Europe, and then is at its best; viz. often upon the number, the goodness or badness, discipline, or the clothing of the troops of different princes; sometimes upon the families, the marriages the relations of princes and considerable people, and sometimes *sur la bonne chere*, the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be able to talk upon these things better, and with more knowledge than other people; inasmuch that, upon those occasions, you should be applied to and that people should say, *I dare say Mr. Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at courts, and in the busy part of the world than superior knowledge and shining parts. It very justly accounts for a man's having always

* A punning allusion to madame Du Pin, whom young Stanhope was supposed to be pursuing.

seize, and enjoyed the best employments, under the tyrannical reigns of three or four of the very worst emperors, by saying that it was not because of excelling in any particular, but because he was a man of business, and did not disgust by superiority. Discretion is the great article; all those things are to be learned, and only learned by keeping a great deal of the best company. Frequent those good houses where you have already a footing, and wriggle yourself some-how or other into every other. Haunt the courts particularly, in order to get that routine.

You say that you want some hints for a letter to Lady Chesterfield; more use and knowledge of the world will teach you occasionally to write and talk genteely, *sur des riens*, which I can tell you is a very useful part of worldly knowledge; for, in some companies, it would be imprudent to talk upon any thing else, and with very many people it is impossible to talk of any thing else; they would not understand you.—Adieu!

LETTER CXXIV.

Detail of the Author's Introduction into the World... Dress.

London, June the 24th.

My Dear Friend,

AIR, address, manners, and graces, are of such infinite advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them: and, to tell you the truth, I doubt you are not yet sufficiently convinced of their importance. There is, for instance, your intimate friend Mr. H——, who, with great merit, deep knowledge, and a thousand good qualities, will never make a figure in the world while he lives. Why? Merely for want of those external and showish accomplishments which he began the world too late to acquire, and which, with his studious and philosophical turn, I believe he thinks are not worth his attention. He may, very probably, make a figure in the republic of letters but he had ten thousand times better make a figure as a man of the world and of business in the republic of the United Provinces; which, take my word for it, he never will.

LORD CHESTERFIELD'S

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 As I open myself without the least reserve whenever I think that my doing so can be of any use to you, I will give you a short account of myself when I first came into the world, which was at the age you are of now; so that (by the way) you have got the start of me in that important article by two or three years at least. At nineteen I left the university of Cambridge, where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions I went first to the Hague, where, by the help of several letters of commendation, I was soon introduced into all the best company, and where I very soon discovered that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable), and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally-allowed to please. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, though with a very bad grace, to all the most fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit or sound knowledge I have been master of. My passion for pleasing was strong (and I am very glad it was so) that, I

fairly, I wished to make every woman I saw, in love with me, and every man I met with admire me. Without this passion for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good-nature and good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense and common observation show of what infinite use it is to please? Oh! but one may please by the good qualities of the heart and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion as well as business. And that ambition or vanity, call it what you please, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you both at Paris and in Italy. Among the innumerable questions, which you may be sure I asked him concerning you, I happened to mention your dress (for, to say the truth, it was the only thing of which I thought him a competent judge), upon which he said, that you dressed tolerably well at Paris, but that in Italy you dressed so ill that he used to joke with you upon it, and even to tear your clothes. Now, I must tell you, that at your age it is as ridiculous not to be very well dressed, as at my age it would be if I was to wear a white feather and red-heeled shoes. Dress is one of the various ingredients that contribute to the art of pleasing; it pleases the eyes at least, and more especially of women. Address yourself to the senses, if you would please; dazzle the eyes, sooth and flatter the ears of mankind; engage their heart and let their reason do its worst against you. *Swaviter in modis* is the great secret. Whenever you find yourself engaged insensibly in favour of any body of no superior merit nor distinguished talents, examine and see what it is that has made those impressions upon you: you will find it to be that *douceur*, that gentleness of manners, that air and address, which I have so often recommended to

you; and from thence draw this obvious conclusion, that what pleases you in them will please others in you; for we are all made of the same clay, though some of the lumps are a little finer and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's-self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love.—Adieu!

LETTER CXXV.

Duchesse d'Aiguillon...Lady Sandwich...Instructive Company...Hunting...Studies to be adapted to our Destination...Dispute between the Court and Clergy.

Greenwich, June the 30th.

My Dear Friend,

PRAY give the inclosed to our friend the abbe; it is to congratulate him upon his *canonicat*, which I am really very glad of, and I hope it will fatten him up to Boileau's Chanoine; at present he is as meagre as an apostle or a prophet. By the way, has he ever introduced you to la duchesse d'Aiguillon? If he has not, make him present you; and if he has, frequent her, and make her many compliments from me. She has uncommon sense and knowledge for a woman, and her house is the resort of one set of *les beaux esprits*. It is a satisfaction and a sort of credit to be acquainted with those gentlemen, and it puts a young fellow in fashion. *A-propos de beaux esprits*; have you been introduced at lady Sandwich's, who, old as she was, when I saw her last, had the strongest parts of any woman I ever knew in my life? If you are not acquainted with her, either the duchesse d'Aiguillon or lady Mervy can, and I dare say will, introduce you. I can assure you it is very well worth your while, both upon her own account, and for the sake of the people of wit and learning who frequent her. In such companies there is always something to be learned, as well as manners: the conversation turns upon something above trifles: some point of literature, criticism, history, &c. is discussed with ingenuity and good manners; for I must do the French people of learning justice; they are not born as most of ours are, they are gentlemen.

Our abbe writes me word that you were gone.

piegne; I am very glad of it; other courts must
 you for your own. He tells me too that you have
 off riding at the *manège*; I have no objection to
 it takes up a great deal of the morning; and if
 have got a genteel and firm seat on horseback, it is
 igh for you, now that tilts and tournaments are
 aside. I suppose you have hunted at Compiègne.

king's hunting there, I am told, is a fine sight.
 French manner of hunting is gentleman-like;
 is only for bumpkins and boobies. The poor
 is here are pursued and run down by much greater
 is than themselves; and the true British fox-hunter
 not undoubtedly a species appropriated and pecu-
 to this country, which no other part of the globe
 sees.

I hope you apply the time you have saved from the
 g-house to useful, more than to learned purposes;
 can assure you they are very different things. I
 will have you allow but one hour a day for Greek;
 that more to keep what you have than to increase
 y Greek, I mean useful Greek books, such as De-
 democritus, Thucydides, &c. and not the poets, with
 n you are already enough acquainted. Your La-
 vill will take care of itself. Whatever more time you
 for reading, pray bestow it upon those books which
 immediately relative to your destination; such as
 n history, in the modern languages; memoirs,
 notes, letters, negotiations, &c. Collect also, if
 an, authentically, the present state of all the courts
 countries in Europe, the characters of the kings
 princesses, their wives, their ministers, &c, their se-
 views, connections, and interests; the state of
 finances, their military force, their trade, manu-
 res, and commerce. That is the useful, the ne-
 cessary knowledge for you, and indeed for every gen-
 eral. But with all this, remember that living books
 are much better than dead ones; and throw away no
 (for it is thrown away) with the latter, which you
 employ well with the former; for books must now
 be your amusement, but by no means your busi-

ness. the dispute between the court and the clergy
 does not amicably; both parties have yielded some-
 thing; the king being afraid of losing more of his word,
 the clergy more of their revenue. The Romish
 are very skilful in making the most of the vices
 and weaknesses of the laity. I hope you have read

LORD CHEST

and informed yourself full that affair; it is a very in the priesthood of every concerned. If you wot that their tythes are of property the property of ed by any power upon ear cits, an excellent and ab other treatises against t lettoed; which made his anonymous book writt pope, I have reason to l

The parliament of F doe, will, I believe, be reason and justice, bu are political and cons serve your attention are thoroughly mast while to collect and those subjects.

L

*Conduct of the Temp
ment in*

My Dear Friend,

of the 3d July.
lonel Yorke, as
Lord Albemarle
ing to his secret
much in favour
very secret letter
not to discover
make the pro
for what he de
marie nor his
part, upon ac
very often ne
your court to
with, colonel
after; and w
over any le
even ask as

With Father the chancellor. *A-propos* of your
 there, I confess that I am weakly impatient for
 think a few days worth getting; I would there-
 fore of the 15th of next month, which was the
 at some time ago I appointed for your leaving
 have you set out on Friday the 20th of August;
 sequence of which you will be at Calais some
 of the Sunday following, and probably at Dover
 four-and-twenty hours afterwards. If you find
 evening, you may, in a post-chaise, get to Sit-
 some that day; if you come on shore in the even-
 you can only get to Canterbury, where you will
 be lodged than at Dover. I will not have you
 in the night, nor fatigue and overheat yourself,
 riding on four-score miles the moment you land.
 I will come straight to Blackheath, where I shall be
 to meet you, and which is directly upon the Do-
 ver to London; and we will go to town together,
 you have rested yourself a day or two here. All
 my directions, which I gave you in my former
 hold still the same.

I received a letter the other day from lord Huntingdon,
 which one half at least was your panegyric: it was
 very welcome to me from so good a hand. Cul-
 tivate that friendship: it will do you honour, and give
 you strength. Connections, in our mixed parliamentary
 government, are of great use.

I wrote what goes before, I have talked you
 over minutely with lord Albemarle; who told me, that
 he would very sincerely commend you upon every arti-
 cle; but upon that one you were often joked,
 by him and others. I desired to know what that
 was; he laughed, and told me, it was the article of dress,
 in which you were exceedingly negligent. Though he
 laughed, I can assure you, that it is no laughing matter
 for you; and you will possibly be surprised, when I
 assure you (but, upon my word, it is literally true) that to
 be very well dressed is of much more importance to
 you than all the Greek you know will be of these thirty
 years; remember the world is now your only business;
 and you must adopt its customs and manners, be they
 silly, or be they not. To neglect your dress is an affront
 to all the women you keep company with, as it implies
 that you do not think them worth that attention which
 every body else does; they mind dress, and you will
 never please them if you neglect yours; and if you do
 not please the women, you will not please half the men.

you otherwise might. It is the women who put a young fellow in fashion, even with the man. A young fellow ought to have a certain fund of coquetry; which should make him try all the means of pleasing as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dress; and why? From conformity to custom, and out of decency to men, who expect that degree of complaisance. I do not, indeed, wear feathers and red heels; which would ill suit my age; but I take care to have my clothes well made, my wig well combed and powdered, my linen and person extremely clean. I even allow my footmen forty shillings a year extraordinary, that they may be spruce and neat. Your figure especially, which, from its stature, cannot be very majestic and interesting, should be the more attended to in point of dress. It will not admit of negligence and carelessness.

I believe Mr. Hayen thinks you have slighted him a little of late, since you have got into so much other company. I do not, by any means, blame you for not frequenting his house so much as you did at first, before you had got into so many other houses, more entertaining and more instructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be so to him; and make up in manner what you omit in matter. See him, dine with him, before you come away, and ask his commands for England.

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

LETTER CXXVII.

The proper Use of Friends... Anecdotes... English Language and Constitution... Art of Pleasing.

right hand and left; &c. so that they know precisely what they are to expect, what they have to trust, and it is right they should; for they commonly envy, but most certainly distrust each other. We shall begin upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure. Emetics and cathartics I shall not administer, because I am sure you do not want them; but for alternatives you must expect a great many; and I can tell you that I have a number of *nostrums*, which I shall communicate to nobody but yourself. To speak without a metaphor, I shall endeavour to assist your youth with all the experience that I have purchased, at the price of seven-and-fifty years. In order to this, frequent reproofs, corrections, and admonitions, will be necessary; but then, I promise you, that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone. I do not expect that, at nineteen, you should have that knowledge of the world, those manners, that dexterity, which few people have at nine-and-twenty. But I will endeavour to give them you; and I am sure you will endeavour to learn them, as far as your youth, my experience, and the time we shall pass together, will allow. You may have many inaccuracies, (and to be sure you have, for who has not at your age) which few people will tell you of, and some nobody can tell you of but yourself. You may possibly have others too, which eyes less interested, and less vigilant than mine, do not discover: all those you shall hear of from one whose tenderness for you will excite his curiosity, and sharpen his penetration. The smallest intimation, or error in manners, the minutest inelegancy of diction, the least awkwardness in your dress and carriage, will not escape my observation, nor pass without amicable correction. Two of the most intimate friends in the world can freely tell each other their faults, and even their crimes; but cannot possibly tell each other of certain little weaknesses, awkwardnesses, and blindnesses of self-love: to authorise that unserved freedom, the relation between us is absolutely necessary. For example, I had a very worthy friend, with whom I was intimate enough to tell him his faults.

he had but few; I told him of them, he took it kindly of me, and corrected them. But then, he had some weaknesses that I could never tell him of directly, and which he was so little sensible of himself, that hints of them were lost upon him. He had a scrag neck, of about a yard long; notwithstanding which, bags being in fashion, truly he would wear one to his wig, and did so; but never behind him, for, upon every motion of his head, his bag came forwards over one shoulder or the other. He took it into his head, too, that he must occasionally, dance minuetts, because other people did; and he did so, not only extremely ill, but so awkward, so disjointed, so slim, so meagre was his figure, that, had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted these things to him as plainly as friendship would allow, and to no purpose; but to have told him the whole, so as to cure him, I must have been his father, which, thank God, I am not. As fathers commonly go, it is seldom a misfortune to be fatherless; and, considering the general run of sons, as seldom a misfortune to be childless. You and I form, I believe, an exception to that rule; for I am persuaded, that we would neither of us change our relation, was it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age; and, I am sure I will be the support, the friend, the guide of your youth. Trust me without reserve; I will advise you without private interest, or secret envy. Mr. Harle will do so too; but still there may be some little things proper for you to know, and necessary for you to correct, which, even his friendship would not let him tell you of so freely as I should; and some of which he may possibly not be so good a judge of as I am, not having lived so much in the great world.

One principal topic of our conversation will be, not only the purity, but the elegance of the English language; in both which you are very deficient. Another will be the constitution of this country, of which, I believe, you know less than of most other countries in Europe. Manners, attentions, and address, will also be the frequent subjects of our lectures; and whatever I know of that important and necessary art, the art of pleasing, I will unreservedly communicate to you.— Dress too (which, as things are, I can logically prove requires some attention) will not always escape our notice. Thus my lectures will be more various, and

remember to part with all your friends and pleasures at Paris in such a manner as may make it only willing but impatient to see you there. All people say pretty nearly the same things upon occasions; it is the manner only that makes the difference; and that difference is great. Avoid, however, as much as you can, charging yourself with company on your return to Paris; I know, by experience, that they are exceedingly troublesome, expensive, and very seldom satisfactory at last, to those who give them; some you cannot refuse, some to whom you are obliged, and would oblige them; but as to common fiddle-faddle companions, you may excuse yourself from them with truth, saying that you are to return to Paris through Flanders to see all those great towns; which I intend you to do, and stay a week or ten days at Brussels. A good journey to you, if this is my last; if I can repeat again what I shall wish constantly.

LETTER CXXVIII.

*of Business...Persuasive...General Rules for Com-
position...Use of the Relative...Ornament and Grace...
of Business.*

you otherwise might. It is the women who put a young fellow in fashion, even with the men. A young fellow ought to have a certain fund of coquetry; which should make him try all the means of pleasing as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dress; and why? From conformity to custom, and out of decency to men, who expect that degree of complaisance. I do not, indeed, wear feathers and red heels; which would ill suit my age; but I take care to have my clothes well made, my wig well combed and powdered, my linen and person extremely clean. I even allow my footman forty shillings a year extraordinary, that they may be spruce and neat. Your figure especially, which, from its stature, cannot be very majestic and interesting, should be the more attended to in point of dress. It will not admit of negligence and carelessness.

I believe Mr. Hayes thinks you have slighted him a little of late, since you have got into so much other company. I do not, by any means, blame you for not frequenting his house as much as you did at first, before you had got into so many other houses, more entertaining and more instructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be so to him; and make up in manner what you omit in matter. See him, dine with him, before you come away, and ask his commands for England.

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

LETTER CXXVII.

The proper Use of Friends.—Anecdotes.—English Language and Constitution.—Art of Pleasing.

Greenwich, July the 18th.

My Dear Friend,

AS this is the last, or the last letter one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare a little for our interview, and for the time we shall be together. Before king and prince meet, on each side adjust the important points of peace.

right hand and left; &c. so that they know precisely what they are to expect, what they have to trust to, & what they should; for they commonly envy; but must certainly distrust each other. We shall use very different terms; we want no such pretence: you know my tenderness, I know your affections.

My only object, therefore, is to make your life with me as useful as I can to you; and yours, is to co-operate with me. Whether, by making me welcome, I shall make it pleasant to you, I am sure. Sometimes acid cathartics I shall not administer, I am sure you do not want them; but for rest you must expect a great many; and I can assure you I have a number of *nostrums*, which I shall administer to nobody but yourself. To speak with metaphor, I shall endeavour to assist your youth with the experience that I have purchased, at the price of seven-and-fifty years. In order to this, frequent proofs, corrections, and admonitions, will be necessary; but then, I promise you, that they shall be useful, friendly, and secret manner; they shall not be out of countenance in company, nor out of countenance when we are alone. I do not expect that, at your age, you should have that knowledge of the world, manners, that dexterity, which few people have at twenty. But I will endeavour to give them to you, and I am sure you will endeavour to learn them, by your youth, my experience, and the time we spend together, will allow. You may have many queries, (and to be sure you have, for who has not?) which few people will tell you of, and nobody can tell you of but yourself. You may have others too, which eyes less interested, and less than mine, do not discover: all those you are of from one whose tenderness for you will be curiosity, and sharpen his penetration. The slightest omission, or error in manners, the minutest defect of diction, the least awkwardness in your dress or carriage, will not escape my observation, nor pass uncorrected. Two of the most intelligent in the world can freely tell each other their faults and even their crimes; but cannot possibly tell each other of certain little weaknesses, awkwardnesses, diseases of self-love: to authorise that unbounded freedom, the relation between us is absolutely necessary. For example, I had a very worthy friend, and I was intimate enough to tell him his faults;

and as impertinent in letters of business, as they are sometimes (if judiciously used) proper and pleasing in familiar letters, upon common and trite subjects. In business, an elegant simplicity, the result of care, not of labour, is required. Business must be well, not affectedly dressed; but by no means negligently. Let your first attention be to clearness, and read every paragraph after you have written it, in the critical view of discovering whether it is not possible that any one man can mistake the true sense of it; and correct it accordingly.

Our pronouns and relatives often create obscurity or ambiguity; be therefore exceedingly attentive to them, and take care to mark out with precision their particular relations. For example: Mr. Johnson acquainted me that he had seen Mr. Smith, who had promised him to speak to Mr. Clarke, to return him (Mr. Johnson) those papers, which he (M. Smith) had left some time ago with him (Mr. Clarke): it is better to repeat a name, though unnecessarily, ten times, than to have the person mistaken once. *Who*, you know, is singly relative to persons, and cannot be applied to things; *which*, and *that*, are chiefly relatives to things, but not absolutely exclusive of persons; for one may say, the man *that* robbed or killed such-a-one; but it is much better to say, the man *who* robbed or killed. One never says, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always used indifferently as to things; and the pleasing sound must sometimes determine their place. For instance; the letter *which* I received from you, *which* you referred to in your last, *which* came by lord Albemarle's messenger, and *which* I showed to such-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your last, *that* came by lord Albemarle's messenger, and *which* I showed to such-a-one.

Business does not exclude (as possibly you wish it did) the usual terms of politeness and good-breeding; but, on the contrary, strictly requires them; such as—I have the honour to acquaint your lordship: Permit me to assure you: If I may be allowed to give my opinion, &c. For the minister abroad, who writes to the minister at home, writes to his superior; possibly to his patron, or at least to one who he desires should be so.

Letters of business will not only admit of, but be the better for certain graces: but then, they must be written with a sparing and a skilful hand; they must fit the

place exactly. They must decently adorn without incumbering, and modestly shine without glaring. But as this is the utmost degree of perfection in letters of business, I would not advise you to attempt those embellishments, till you have first laid your foundation well.

Cardinal d'Osse's letters are the true letters of business; those of monsieur d'Avaux are excellent; Sir William Temple's are very pleasing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the virtuous Spartans, the pious Athenians, and the brave Romans. Leave all that to futile pedants. No flourish, no declamation. But (I repeat it again) there is an elegant simplicity and dignity of style absolutely necessary for good letters of business; attend to that carefully. Let your periods be harmonious, without seeming to be laboured; and let them not be too long, for that always occasions a degree of obscurity. I should not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to spell ill. I wish too that your handwriting was much better; and I cannot conceive why it is not, since every man certainly may write whatever hand he pleases. Neatness in folding up, sealing, and directing your packets, is by no means to be neglected; though, I dare say, you think it is. But there is something in the exterior even of a packet, that may please or displease, and consequently worth some attention.

You say that your time is very well employed; and so it is, though as yet only in the outlines, and first routine of business. They are previously necessary to be known; they smooth the way for parts and dexterity. Business requires no conjuration nor supernatural talents, as people, unacquainted with it, are apt to think. Method, diligence, and discretion, will carry a man, of good strong common sense, much higher than the finest parts, without them, can do. *Per negotia, neque supra*, is the true character of a man of business: but then it implies ready attention, and no *absences*; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young. They look, thoughtful, complain of the weight of business, throw out mysterious hints, and recur big with

swayed or the robe, excepting such as were (which sometimes happened) by the *tiers état*, as their deputies to the states-general. The *tiers état* was ex-actly our house of commons, that is, the people, repre-sented by deputies of their own choosing. Those who had the most considerable places, *dans la robe*, assisted at these assemblies as commissioners on the part of the crown. The states met, for the first time that I can find (I mean by the name of *les états*) in the reign of Pharamond, 484, when they confirmed the Salic law. From that time they have been very frequently assem-bled; sometimes upon important occasions, as making war and peace, reforming abuses, &c.; at other times, upon seemingly trifling ones, as coronations, marriages, &c. Francis the First assembled them, in 1536, to de-clare null and void his famous treaty of Madrid, signed and sworn to by him during his captivity there. They grew troublesome to the kings and to their ministers, and were but seldom called, after the power of the crown grew strong; and they have never been heard of since the year 1615. Richelieu came and shackled the nation, and Mazarin and Lewis the XIVth riveted the shackles.

There still subsist in some provinces in France, which are called *pays d'états*, an humble local imitation, or ra-ther mimicry, of the great *états*, as in Languedoc, Bre-tagne, &c. They meet, they speak, they grumble, and finally submit to whatever the king orders.

Independently of the intrinsic utility of this kind of knowledge to every man of business, it is a shame for any man to be ignorant of it, especially relatively to any country he has been long in.—Adieu!

LETTER CXX.

Indolence and Inattention—Improvement to be reaped from
good Conversation—French Laws and Customs.

London, January the 9

My Dear Friend,

LAZINESS of mind, or inath-are as great enemies to knowledge as incapacity; truth, what difference is there between a man, not and a man who cannot be informed? The-ence only, that the former is justly to be be-latter to be pitied. And yet how many are

le of receiving knowledge, who, from inattention, and inconsideration, will not so much as make, less take the least pains to acquire it?

Young English travellers generally distinguish themselves by a voluntary privation of all the useful edge for which they are sent abroad; and yet, at the same time, the most useful knowledge is the most easy to acquire; conversation being the book, and the talk, in which it is contained. The drudgery of grammatical learning is over, and the fruits of it are mixed with and adorned by the flowers of conversation.

How many of our young men have been a year, nay, as long as Paris, without knowing the name and institution of the convulsion in the former, the parliament in the latter! and this merely for not asking the first people they met with in those places, who could at least have given them some notions of those matters.

Will, I hope, be wiser, and omit no opportunity or opportunities (present themselves every hour) of acquainting yourself with all those political and constitutional particulars of the kingdom and government of France. For instance; when you hear mention of *le chancelier*, or *le garde des sceaux*, is it not trouble for you to ask, or for others to tell what is the nature, the powers, the objects, and the extent of those two employments, either when joined together, as they often are, or when separate, as they sometimes are? When you hear of a *gouverneur*, a *lieutenant*, a *commandant*, and an *intendant* of the same province, is it not natural, is it not becoming, is it not necessary, for a stranger to inquire into their respective rights and privileges? And yet I dare say there are very few Englishmen who know the difference between the civil department of the intendant and the powers of the others. When you hear (as I suppose you must every day) of the *vingtieme*, is it not one in twenty, and consequently five per cent upon what that tax is laid, whether upon money, merchandise, or upon all three; how and what it is supposed to produce. When you hear of books (as you will sometimes) allusion to particular laws and customs, do not rest till you have traced them up to their source. To give you two examples; you will meet, in some French comedies, *Criateur de Hier*; ask what it means, and you will find that it is a term of the law in Normandy, and

means-citing, arresting, or obliging any person to appear in the courts of justice, either upon a civil or criminal account; and that it is derived from *Norman*, which Raoul was anciently duke of Normandy, and a prince eminent for his justice; inasmuch that when any injustice was committed, the cry immediately was *Venez a Raoul, a Raoul!* which words are now corrupted and jumbled into *hato*. Another, *le vol du chapon*, that is, a certain district of ground immediately contiguous to the mansion seat of a family, and answers to what we call, in English, demesnes. It is in France computed at about 1600 feet round the house, that being supposed to be the extent of the capon's flight from *la basse cour*. This little district must go along with the mansion seat, however the rest of the estate may be divided.

I do not mean that you should be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their descents; that is, the inheritance of lands: Do they all go to the eldest son, or are they equally divided among the children of the deceased? In England, all lands unsettled descend to the eldest son, as heir at law, unless otherwise disposed of by the father's will; except in the county of Kent; where a particular custom prevails, called Gavel-kind; by which, if the father dies intestate, all the children divide his lands equally among them. In Germany, as you know, all lands that are not fiefs are equally divided among all the children, which ruins those families; but all make fiefs of the empire descend unalienably to the next male heir which preserves those families. In France, I believe, descents vary in different provinces.

The nature of marriage contracts deserves inquiry. In England, the general practice is, the husband takes all the wife's fortune, and, in consideration of it, settles upon her a proper pin-money, as it is called; that is, an annuity during his life, and a jointure after his death. In France it is not so, particularly at Paris, where *communauté des biens* is established. Any married woman at Paris (if you are acquainted with one) can inform you of all these particulars.

These, and other things of the same nature, are the useful and rational objects of the curiosity of a man of sense and business. Could they only be attained by tedious researches in folio books and worn-out manuscripts, I should not wonder at a young fellow

LETTERS TO HIS SON

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ing ignorant of them; but as they are the frequent topics of conversation, and to be known by a very little degree of curiosity, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you ~~some~~ hints only for your inquiries; *l'Etat de la France, l'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Approfondissez.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions, and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-breeding, or troublesome to those of whom you ask them; on the contrary, they are a tacit compliment to their knowledge; and people have a better opinion of a young man when they see him desirous to be informed.

I have, by last post, received your two letters of the 1st and 15th of January. I am very glad that you have been at all the shows at Versailles: frequent the courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their king or their country degraded; and, in truth, were things always as they should be, when kings give shows, they ought to be magnificent.

I thank you for the *lettres de la Sorbonne*, which you intend to send me, and which I am impatient to receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well to take an Italian and a German master; but pray, take

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HORD CHASTELFIELD'S

LETTER CXXII.

New Tragedy;—French and English Drama;—Critical Remarks on Tragedy, Comedy, and Opera.

London, January the 23d.

My Dear Friend,

HAVE you seen the new tragedy of *Varon*, and what do you think of it? Let me know, for I am determined to form my taste upon yours. I hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising, but the verses bad. I suppose it is the subject of all the conversations at Paris, where both women and men are judges and critics of all such performances: such conversations, that both form and improve the taste and whet the judgment, are surely preferable to the conversations of our mixed companies here; which, if they happen to rise above bragg and whist, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the tone to the conversation) our English women are not near so well informed and cultivated as the French; besides that they are naturally more desirous and silent.

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities, and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon their stage. The French should engage to have more action, and less declamation; and not to cram and crowd things together, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberty of theirs: their poets are the greatest slaves in their country, and that is a bold word; ours are the most turbulent subjects in England, and that is saying a deal. Under such regulations, one might hope to play in which one should not be lulled to sleep by the length of a monotonical declamation, nor by

*Written by the Vicomte de Grave, and
general topic of conversation at Paris.*

and shocked by the barbarity of the action. The unity of time extended occasionally to three or four days, and the unity of place broken into, as far as the same street, or sometimes the same town; both which, I will affirm, are as probable as four-and-twenty hours and the same room.

More indulgence too, in my mind, should be shown than the French are willing to allow to bright thoughts and to shining images; for though I confess it is not very natural for a hero or princess to say fine things in all the violence of grief, love, rage, &c. yet I can as well suppose that, as I can that they should talk to themselves for half an hour; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the chorusses of the ancients. Tragedy is of a nature that one must see it with a degree of self-deception; we must lend ourselves a little to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent; in tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason, Cato the Stoic, expiring at Utica, hymes masculine and feminine at Paris, and fetches his last breath at London in most harmonious and correct blank verse.

It is quite otherwise with comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but

sophers, as I do the hills, the trees, the birds, and the beasts, who amicably joined in one common country-dance to the irresistible tune of Orpheus's lyre. Whenever I go to an opera, I leave my sense and reason at the door with my half guinea, and deliver myself up to my eyes and my ears.

Thus I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic could have owned against the established church in either; but I am now privileged by my age to taste and think for myself, and not to care what other people think of me in those respects; an advantage which youth, among its many advantages, has not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions and decisions. A young man may, with a becoming modesty, dissent in private companies from public opinions and prejudices; but he must not attack them with warmth, nor magistratically set up his own sentiments against them. Endeavour to hear and know all opinions; receive them with complaisance; form your own with coolness, and give it with modesty.

LETTER CXXXII.

Critics...Question debated how far Ridicule is the Test of Truth...Order of St. Esprit...Anecdote of a Dane...Dispute between King and Parliament.

London, February the 6th.

My Dear Friend,

YOUR criticism of *Varon*, is strictly just, but, in truth, severe. You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light to show your skill, at the expence of your pleasure; I view them in the best, that I may have more pleasure, though at the expence of my judgment.

But let us see if we cannot bring off the author. The great question upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *etat*; how shall they be cleared? If the truth been extorted from *Varon* (who alone knew by the rack, it would have been a true tragical moment. But that would probably not have done

who is represented as a bold, determined, wicked at that time desperate fellow; for he was in the hands of an enemy who he knew could not forgive him without common prudence or safety. The rascal therefore have extorted no truth from him; but could have died enjoying the doubts of his enemies, and the confusion that must necessarily attend these. A stratagem is therefore thought of, to dishonour his force and terror could not; and the stratagem was no king or minister would disdain, to get at an important discovery. If you call that stratagem or you vilify it, and make it comical; but call that a stratagem or a measure, and you dignify it up to a policy: so frequently do ridicule or dignity turn upon a single word. It is commonly said, and more particularly by lord Shaftesbury, that ridicule is the best way of truth, for that it will not stick where it is not true. I deny it. A truth learned in a certain light, and attacked in certain words, by men of wit and humour, may and often doth become ridiculous, at least so it seems, that the truth is only remembered and repeated for the sake of the ridicule. The overturn of Mary of Modena into a river, where she was half drowned, would never have been remembered, if madame du Maine, who saw it, had not said, *La reine bûle*. Measure or malignity often gives ridicule a weight, which it does not deserve.—The versification, I must confess, is too much neglected, and too often bad; but, upon the whole, I read the play with pleasure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcasses of plays; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the prince de Condé *Chevalier de l'Ordre*; and I do not doubt but that, upon this occasion, you informed yourself thoroughly of the institution and rules of that order. If you did, you were certainly told it was instituted by Henry III. immediately after his return, or rather his flight from Poland; he took the hint of it at Venice, where he had seen the original manuscript of an order of the *St. Esprit, du droit desir*, which had been instituted in 1382 by Louis d'Anjou, king of Jerusalem and Sicily, and husband to Jean, queen of Naples, countess of Provence.—This order was under the protection of St. Nicholas de Bari,

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whose image hung to the collar. Henry III. found the order of St. Michael prostituted and degraded, during the civil wars; he therefore joined it to his new one of the St. Esprit, and gave them both together; which reason every knight of the St. Esprit is now called *Chevalier des Ordres du Roi*. The number of knights hath been different, but is now fixed to a hundred exclusive of the sovereign. There are many officers who wear the ribband of this order, like other knights; and what is very singular is, that the officers frequently sell their employments, but oblige to wear the blue ribband still, though the purchasers of those offices wear it also.

As you will have been a great while in France, people will expect that you should be *au fait* of all the sort of things relative to that country. But the history of all the orders of all countries is well worth your knowledge; the subject occurs often, and one should not be ignorant of it, for fear of some such accident happened to a solid Dane at Paris, who, upon seeing *l'Ordre du St. Esprit*, said *Notre St. Esprit chez nous c'est un Eléphant*. Almost all the princes of Germany have their orders too, not dated, indeed, from any important events, or directed to any great object; but because they will have orders, to show that they may; as some of them, who have the right of coinage, borrow a shillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourself, as minute down a short account of them; they take in the colours of Sir Isaac Newton's prisms. N. B. When you inquire about them, do not seem to laugh.

I thank you for *le mandement de monseigneur l'archevêque*; it is very well drawn, and becoming an archbishop. But pray do not lose sight of a much more important object; I mean the political disputes between the king and the parliament, and the king and the clergy; they seem both to be patching up; however give the whole clue to them, as far as they have gone.

LETTER CXXXIII.

Lord Bolingbroke's Letters on History—How History is to be read with Effect—Necessity of Civility even to Inferiors.

London, February the 14th.

My Dear Friend,

IN a month's time, I believe, I shall have the pleasure of sending you, and you will have the pleasure of reading, a work of lord Bolingbroke's, in two volumes octavo, *upon the use of history*, in several letters to lord Hyde, then lord Cornbury. It is now put into the press. It is hard to determine whether this work will instruct or please most: the most material historical facts, from the great sera of the treaty of Munster, are touched upon, accompanied by the most solid reflections, and adorned by all that elegance of style which was peculiar to himself, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls short of him. I would advise you almost to get this book by heart. I think you have a turn to history, you love it, and have a memory to retain it; this book will teach you the proper use of it. —Some people load their memories, indiscriminately, with historical facts, as others do their stomachs with food; and bring out the one, and bring up the other, entirely crude and undigested. You will find in lord Bolingbroke's book an infallible specific against that epidemical complaint*.

I remember a gentleman who had read history in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valteline. He told me that it was a miserable poor country, and therefore it was surely a great error in cardinal Richelieu to make such a rout, and put France to so much expence about it. Had my friend read history, as he ought to have done, he would have known that the great object of that great minister was to reduce the

* We cannot but observe with pleasure, that at this time lord Bolingbroke's philosophical works had not appeared; which accounts for lord Chesterfield's recommending to his son, in this as well as in some foregoing passages, the study of lord Bolingbroke's writings.

LORD CHESTERFIELDS

er of the house of Austria; and, in order to that, cut off as much as he could, the communication between the several parts of their then extensive dominions; which reflections would have justified the cardinal to him, in the affair of the Valtelline. But it was easier to him to remember facts, than to combine and reflect.

My observation, I hope, you will make in reading it is an obvious and a true one. It is, therefore, made great figures and great facts, and is an engaging, and

[illegible]

Ciceronian epistolary style; but I will content myself with the Swiss simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies, the only way of knowing the world; every set of company differs in some particulars from another; and a man of business must, in the course of his life, have to do with all sorts. It is a very great advantage to know the languages of the several countries one travels in; and different companies may, in some degree, be considered as different countries; each hath its distinctive language, customs, and manners, know them all, and you will wonder at none.

Adieu, child! take care of your health; there are no pleasures without it.

LETTER CXXXIV.

Necessity of aiming at Perfection.—Francis Eugenia, Parliament of Paris.—Grand Council.

London, February the 20th.

My Dear Friend,

IN all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable; hitherto at least certainly unattained. However, those who aim carefully at the mark itself, will unquestionably come nearer it than those who, from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true in common life: those who aim at perfection will come infinitely nearer it than those desponding, or indolent spirits, who foolishly say to themselves, 'Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I shall do as well as others; why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be,—perfect.'

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage, and put a stop to the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, though the point of perfection may, (considering the imperfection of our nature) be unattainable. 'My care, my endeavours, my attention, shall not be wandering to

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He joined all the politeness, the manners, and the grace of a courtier, to the solidity of a statesman, and the simplicity of a pedant. He was *omnis homo*; and what should hinder my boy from being so too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to those objects, which his own good sense must tell him are of infinite consequence to him, and which, therefore, I will not suppose him capable of either neglecting or despising.

This (to tell you the whole truth) is the result of a controversy that passed yesterday, between lady Hervey and myself, upon your subject, and almost in the very words. I submit the decision of it to yourself; let your own good sense determine it, and make you act in consequence of that determination. The receipt to make this composition is short and infallible; here I give it you.

Take variety of the best company, wherever you are; be minutely attentive to every word and action; imitate respectively those whom you observe to be distinguished and considered for any one accomplishment; then mix all those several accomplishments together, and serve them up yourself to others.

Francis's *Eugenia* hath been acted twice, with most universal applause; to-night is his third night, and I am going to it. I did not think it would have succeeded so well, considering how long our British audiences have been accustomed to murder, racks, and poison, in every tragedy; but it affected the heart so much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made entirely by Garrick. The epilogue is old Cibber's; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, consequently, be better able to lend you six-pence upon any emergency.

The parliament of Paris, I find by the newspapers, has not carried its point, concerning the hospitals; and though the king has given up the archbishop, yet, as he has put them under the management and direction of the *grand conseil*, the parliament is equally out of the question. This will naturally put you upon inquiring into the constitution of the *grand conseil*. You will, doubtless, inform yourself, who it is composed of, what things are within its authority, whether or no there lies an appeal thence to any other place, and of all other par-

particulars that may give you a clear notion of this assembly. There are also three or four other *conseils* in France, of which you ought to know the constitution, and the objects; I dare say you do know them already; but if you do not, lose no time in informing yourself. These things, as I have often told you, are best learned in various French companies; but in no English ones; for none of our countrymen trouble their heads about them. To use a very trite image, collect like the bee, your store from every quarter. In some companies you may, by proper inquiries, get a general knowledge, at least of the finances. When you are with *des gens de robe*, suck them with regard to the constitution, and civil government, and so of the rest. This shows you the advantage of keeping a great deal of different French company,—an advantage much superior to any that you can possibly receive from loitering and sauntering away evenings in any English company at Paris, not even excepting Lord A****s. Love of ease, and fear of restraint, (to both which I doubt you are, for a young fellow, too much addicted) may invite you among your countrymen; but pray withstand those mean temptations, for the sake of being in those assemblies which alone can inform your mind and improve your manners. You have not now many months to continue at Paris; make the most of them; get into every house there, if you can; extend acquaintance; know every thing and every body there; that, when you leave it for other places, you may be *au fait*, and even able to explain whatever you hear mentioned concerning it.—Adieu!

LETTER CXXXV.

*Criticism on Ariosto—French and English Classics—
Modern Languages—Delicacy of expression—Fate of
genia.*

London, March the

My Dear Friend,

WHEREABOUTS are you in?
Or have you gone through that most ingenious
ture of truth and lies, of serious and exten
knights-errant, magicians, and all that variety
which he announces in the beginning of his

*Le donne, l'eroïque, l'arme, gli amori,
Le cortese, l'audaci imprese is tante.*

I am by no means sure that Homer had superior invention, or excelled more in description, than Ariosto. What can be more seducing and voluptuous than the description of Alcina's person and palace? What more extravagantly than the search made in the forest for Orlando's lost wits, and the account of other things that were found there? The whole is worth your attention, not only as an ingenious poem, but as the source of all modern tales, novels, fables, and romances; as Ovid's *Metamorphosis* was of the ancient ones; besides, that when you have read this work, nothing will be difficult to you in the Italian language. You will read Tasso's *Gerusalemme*, and the *Decamerone* of Boccaccio, with great facility afterwards; and when you have read these three authors, you will, in my opinion, have read all the works of invention, that are worth reading, in that language; though the Italians would be very angry at me for saying so.

A gentleman should know those which I call classical works, in every language; such as Boileau, Corneille, Racine, Moliere, &c. in French; Milton, Dryden, Pope, Swift, &c. in English; and the three authors above-mentioned in Italian: whether you have any such in German, I am not quite sure, nor, indeed, am I inquisitive. These sort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the subjects of conversations of the best company. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will cost you, and will enable you to shine in company. It is not pedantic to quote and allude to them, which it would be with regard to the ancients.

Among the many advantages which you have had in your education, I do not consider your knowledge of several languages as the least. You need not trust to translations; you can go to the source: you can both converse and negotiate with people of all nations, upon equal terms; which is by no means the case of a man who converses or negotiates in a language which those with whom he hath to do know much better than himself. In business, a great deal may depend upon the force and extent of one word; and in conversation, a moderate thought may gain, or a good one lose, by the propriety

men, and they only frequent these places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and in every place you go to be either the scene of quick and lively pleasures, or the school of your improvements; let every company you go into either gratify your senses, extend your knowledge, or refine your manners. Have some rational object of amusement in view at some places; frequent others, where people of wit and taste assemble; get into others, where people of superior rank and dignity command respect and attention from the rest of the company; but pray frequent no neutral places, from mere idleness and indolence. Nothing forms a young man so much as being used to keep respectable and superior company, where constant regard and attention is necessary. It is true, this is at first a disagreeable state of restraint; but it soon grows habitual, and consequently easy; and you are amply paid for it by the improvement you make, and the credit it gives you. What you said some time ago was very true, concerning *le palais royal*; to one of your age the situation is disagreeable enough; you cannot expect to be much taken notice of: but all that time you can take notice of others, observe their manners, decypher their characters, and insensibly you will become one of the company.

All this I went through myself, when I was of your age. I have sate hours in company without being taken the least notice of; but then I took notice of them, and learned in their company how to behave myself better in the next, till by degrees, I became part of the best companies myself. But I took great care not to lavish away my time in those companies, where there were neither useful pleasures nor useful improvements to be expected.

Sloth, indolence, and *mollesse* are pernicious, and unbecoming a young man; let them be your *restraint* forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank or for their learning. This gives you credentials to the best companies, wherever you go afterwards. Pray, therefore, no indolence, no *laziness*; but employ every minute of your life in *useful pleasures or useful employments*.

THE END OF THE FIRST VOLUME

long to good Voltaire's *Rome Sauvée*, which, by the
 feeling that your errors critics find with it, I am
 I am sure; for I will, at any time, give up a good
 of simplicity for a great deal of *brillants*, and for
brillants, surely nobody is equal to Voltaire. Cat-
 's emergency is an unhappy subject for a tragedy;
 it is too weak, and gives no opportunity to the poet to
 to any of the tender passions: the whole is one ip-
 soid out of horror. Crebillon was sensible of this
 not, and, to create another interest, most absurdly
 he, Claudine in love with Cicero's daughter, and her
 father.

and very glad you went to Versailles, and dined
 at Monsieur de St. Contest. That is company to
 in *les bonnes manières*, &c.; and it seems you had *les*
 in *manières* into the bargain. Though you were no
 of the king of France's conversation with the fir-
 in ministers; and probably not much entertained
 in it, do you think that it is not very useful to you
 to see it, and to observe the turn and manners of peo-
 of that sort? It is extremely useful to know it well.
 to remain in the next rank of people, such as ministers
 state, &c. in whose company, though you cannot
 at your age, be a part, and consequently be di-
 rected, you will observe and learn what hereafter it may
 necessary for you to act.

Tell Sir John Lambert, that I have this day fixed
 Mr. Spencer's having his credit upon him; Mr. Hoare
 also recommended him. I believe Mr. Spencer
 set out next month for some place in France, but
 Paris. I am sure he wants a great deal of France,
 at present he is most entirely English; and you
 know very well of what I think of that. And so we bid
 a heartily good night.

LETTER CXXXVII.

*Theories of Youth—Triumph of the Heart and passions—
 Shades of Character—Election of King of the Romans—
 Ill policy in Nations giving a Pretext to neighbouring
 Powers to interfere in their Concerns—Examples*

London, March the 16th,

My Dear Friend,

NOW do you go on with the most useful
 and most necessary of all studies, the study of the world?

LORD CHESTERFIELD'S

Do you find that you gain knowledge? and does your daily experience at once extend and demonstrate your improvement? You will possibly ask me how you can judge of that yourself. I will tell you a sure way of knowing. Examine yourself, and see whether your notions of the world are changed, by experience, from what they were two years ago in theory; for that alone is one favourable symptom of improvement. At that age (I remember it in myself) every notion that one forms is erroneous; one hath seen few models, and those none of the best, to form one's self upon. One thinks that every thing is to be carried by spirit and vigour; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live; reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently they address themselves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner. Have you discovered what variety of little things affect the heart, and how surely they collectively gain it? If you have made some progress. I would try a man's knowledge of the world as I would a school-boy's knowledge of Horace; not by making him compose the first form, but by examining him as to the delicate happy expression of that poet. A man requires little knowledge and experience of the world to stand glaring, high-coloured, and decided characters are but few, and they strike at first: but to distinguish the almost imperceptible shades, and the gradations of virtue and vice, sense and folly, and weakness, (of which characters are composed) demand some experience, great and minute attention. In the same manner, people do the same things, but with this difference, upon which the success commonly depends, man who hath studied the world knows, and where to place them; he hath analysed

ers he applies to, and adapted his address and his arguments to them: but a man of what is called plain good sense, who hath only reasoned by himself, and not conversed with mankind, mis-times, mis-places, runs precipitantly and bluntly at the mark, and falls upon his sword in the way. In the common manners of social life, every man of common sense hath the rudiments, the A B C of civility; he means not to offend, and even wishes to please; and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for, though he may be received, he will never be desired; though he does not offend, he will never be loved; but, like some little, insignificant, neutral power, surrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their interest. A most contemptible situation! Whereas, a man who hath carefully attended to and experienced the various workings of the heart, and the artifices of the head; and who, by one shade, can trace the progression of the whole colour; who can, at the proper times, employ all the several means of persuading the understanding, and engaging the heart; may, and will have enemies, but will and must have friends: he may be opposed, but he will be supported too; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more; he will be considerable, he will be considered. Many different qualifications must conspire to form such a man, and to make him at once respectable and amiable, and the least must be joined to the greatest; the latter would be unavailing without the former, and the former would be futile and frivolous without the latter. Learning is acquired by reading books; but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men, and studying all the various editions of them. Many words in every language are generally thought to be synonymous; but those who study the language attentively will find that there is no such thing; they will discover some little difference, some distinction, between all those words that are vulgarly called synonymous; one hath always more energy, extent, or delicacy, than another: it is the same with men; all are general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake them; they do not discern the shades and gradations that distinguish characters and

ingly alike. Company, various company, is school for this knowledge. You ought to be time, at least in the third form of that school; the rise to the uppermost is easy and quick; you must have application and vivacity; and not only bear with, but even seek restraint companies, instead of stagnating in one or where indolence and love of ease may be indulged.

In the plan which I gave you in my last^{*} future motions, I forgot to tell you, that, if the Romans should be chosen this year, you tainly be at that election; and as upon those all, strangers are excluded from the place election, except such as belong to some or I have already eventually secured you a place of the king's electoral ambassador, who sent upon that account to Frankfort, or where the election may be. This will not only see sight of the show, but a knowledge of the who which is likely to be a contested one, from the position of some of the electors, and the protest of the princes of the empire. That election, is one, will in my opinion be a memorable in the history of the empire: pens at least, if not swords be drawn; and ink, if not blood, will be spilt by the contending parties in that dispute. the fray, you may securely plunder, and add present stock of knowledge of the *res publicum* —The court of France hath, I am told, appointed Ogier, a man of great abilities, to mediate to Ratisbon, to blow up discord. It is owned, that France hath always profited since its having guaranteed the treaty of Munster hath given it a constant pretence to thrust into the affairs of the empire. When France gave yielded by treaty, it was very willing to have a slice of the empire: but the empire was the Every power should be very careful not to give pretence to a neighbouring power to meddle in its interior. Sweden hath already effects of the Czarina's calling herself guarantor of the present form of government, in consequence of the treaty of Neustadt, confirmed afterwards by the treaty of Abo; though, in truth, that guarantee was only a provision against Russia's attempting to alter

* That letter is missing.

established form of government in Sweden, than by right given to Russia to hinder the Swedes from establishing what form of government they pleased.—Send them both, if you can get them.—Adieu!

LETTER CXXXVIII.

Agitate between the King and Parliament...Prophecy of the French Revolution...Voltaire's Age of Louis XIV...Injudicious Parents, Enemies to their Children.

London, April the 13th,

Dear Friend,

I RECEIVE this moment your letter of the 10th, with the inclosed pieces relative to the present dispute between the king and the parliament. I shall return them by Lord Huntingdon, whom you will soon meet at Paris, and who will likewise carry you the piece, which I forgot in making up the packet I sent you by the Spanish ambassador. The representation of the parliament is very well drawn, *subtiliter in modo, fortiter in re*. They tell the king very respectfully, that in a certain case, which they should think it criminal to suppose, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know that the Lord's anointed, his viceregent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do upon these symptoms of reason and good sense, which seem to be making out all over France; but this I foresee, that, ere the end of this century, the trade of both king and priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, that there is a germ of reason which begins to develop itself in France. A *développement* that must prove fatal to regal and papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's viceregent, and Christ's vicar, will only be obeyed and believed as far as what the one orders, and the other says, is conformable to reason and to truth.

I am very glad (to use a vulgar expression) that you *take as if you were not well*, though you really are; I am sure it is the likeliest way to keep so. Pray leave off

entirely your greasy, heavy pastry, fat creams, and indigestible dumplings; and then you need not confine yourself to white meats, which I do not take to be one jot wholesomer than beef, mutton, and partridge.

Voltaire sent me from Berlin, his history *du Siècle de Louis XIV.* It came at a very proper time; Lord Bolingbroke had just taught me how history should be read; Voltaire shows me how it should be written. I am sensible, that it will meet with almost as many critics as readers. Voltaire must be criticised: besides, every man's favourite is attacked; for every prejudice is exposed, and our prejudices are our mistresses; reason is at best our wife, very often heard indeed, but seldom minded. It is the history of the human understanding, written by a man of parts, for the use of men of parts. Weak minds will not like it, even though they do not understand it; which is commonly the measure of their admiration. Dull ones will want those minute and uninteresting details, with which most other histories are incumbered. He tells me all I want to know, and nothing more. His reflections are short, just, and produce others in his readers. Free from political and national prejudices, he relates all those matters as truly and as impartially as certain regards, which must always be to some degree observed, will allow him: for one sees plainly, that he often says much less than he would say if he might. He has made me much better acquainted with the times of Lewis XIV. than the innumerable volumes which I had read could do; and hath suggested this reflection to me, which I had never made before—his vanity, not his knowledge, made him encourage all, and introduce many arts and sciences in his country. He opened in a manner the human understanding in France, and brought it to its utmost perfection; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Augustan. This was great and rapid; but still it might be done by the encouragement, the applause, and the rewards, of a vain, liberal, and magnificent prince. What is much more surprising is, that he stopped the operations of that human mind just where he pleased, and seemed to say, "Thus far shalt thou go, and no farther." For, a bias to his religion, and jealous of his power, free and rational thoughts upon either never entered into a French head during his reign; and the greatest geniuses ever any age produced, never entertained a doubt of the divine right of kings, or the infallibility

church. Poets, orators, and philosophers, ignorant of their natural rights, cherished their chains; and blind passive faith triumphed, in those great minds, over silent and passive reason. The reverse of this seems now to be the case in France: reason opens itself; fancy and invention fade and decline.

I will send you a copy of this history by lord Huntingdon, as I think it very probable that it is not allowed to be published and sold at Paris. Pray read it more than once, and with attention, particularly the second volume; which contains short, but very clear accounts of many very interesting things which are talked of by every body, though fairly understood by very few. There are two very puerile affections, which I wish this book had been free from; the one is, the total subversion of all the old established French orthography; the other is, the not making use of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to see rome, paris, france, cesar, henry the 4th, &c. begin with small letters; and I do not conceive that there can be any reason for doing it half so strong as the reason of long usage is to the contrary. This is an affectation below Voltaire.

I had a letter, a few days ago, from monsieur du Boccage; in which he says, Mr. Stanhope is involved in the vortex of politics, and I think he will succeed; you do very well, it is your destination; but remember, that, to succeed in great things, one must first learn to please in little ones. Engaging manners and address must prepare the way for superior knowledge and abilities to act with effect. The late duke of Marlborough's manners and address prevailed with the first king of Prussia to let his troops remain in the army of the allies, when neither their representations, nor his own share in the common cause, could do it. The duke of Marlborough had no new matter to urge to him; but had a manner which he could not, and did not resist. Voltaire, among a thousand little delicate strokes of that kind, says of the duke de la Ferrière, That he was the most brilliant and amiable man in the kingdom, and though the son-in-law of a general and a minister, was yet a favourite with the public. Various little circumstances of that sort will often make a man of great real merit be hated, if he hath not address and manners to make him beloved. Consider all your own circumstances seriously, and you will find that, of all arts, the art of

pleasing is the most necessary for you to do. A silly tyrant said, Let them hate, if they do but love me. I have a wise man would have said, While they love me I have nothing to fear. Judge, from your own daily experience, of the efficacy of that pleasing *je ne sçais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to see lord and lady *** (who are not yet arrived) because they have lately seen you; and I always fancy that I can fish out something new from those who have seen you last: not that I shall much rely upon their accounts, because I distrust the judgment of lord and lady *** in those matters about which I am most inquisitive. They have ruined their own son, by what they called and thought loving him. They have made him believe that the world was made for him, not he for the world; and unless he stays abroad a great while, and falls into very good company, he will expect, what he will never find, the attentions and complaisance from others which he has hitherto been used to from papa and mamma. This I fear is too much the ease of Mr. *** who, I doubt, will be run through the body, and be near dying, before he knows how to live. However you may turn out, you can never make me any of these reproaches. I indulged no silly, womanish fondness for you: instead of inflicting my tenderness upon you, I have taken all possible methods to make you deserve it; and thank God you do; at least I know but one article in which you are different from what I could wish you, and you very well know what that is. I want that I and all the world should like you as well as I love you.—Adieu!

LETTER CXXXIX.

Varieties and nice Distinctions in the Human Character—Command of Temper.

London, April the 9th

My Dear Friend, AVOIR du monde is, in my opinion, a very just and happy expression for having good manners, and for knowing how to behave in all companies; and it implies very truly that hath not these accomplishments is a

Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the sense, the sentiments, and all those subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only capital ones are seen; but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded, and blended; and vary as much, from different situations, as changeable silks do from different lights. The man *qui a du monde* knows all this from his own experience and observation: the conceited, cloistered philosopher knows nothing of it from his own theory; his practice is absurd and improper; and he acts as awkwardly as a man would dance who had never seen others dance, nor learned of a dancing-master, but who had only studied the notes by which dances are now pricked down, as well as tunes. Observe and imitate, then, the address, the arts, and the manners of those *qui ont du monde*: see by what methods they first make, and afterwards improve impressions in their favour. These impressions are much oftener owing to little causes, than to intrinsic merit, which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai marechale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then ascendant is to be gained by degrees, and by those arts only which experience and the knowledge of the world teaches; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience than those they govern. They see the weak and unguarded part, and apply to it: they take it, and all the rest follows.

This knowledge of the world teaches us more particularly two things, both of which are of infinite consequence, and to neither of which nature inclines us; I mean the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame at every disagreeable incident: the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde*, seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion like a stumbling horse. He is firm, but gentle; and practises that most excellent maxim, *suaviter in modo, fortiter in re*. People, unused to the world, have babbling countenances; and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable situations; he must seem pleased, when he is very much otherwise; he must be able to accost and receive with smiles, those whom he would much rather meet with swords. All this may, may must be done, without falsehood and treachery: for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners to those one does not love are no more a breach of truth, than "your humble servant" at the bottom of a challenge is; they are universally agreed upon, and understood to be things of course. They are necessary guards of the decency and peace of society: they must only act defensively; and then not with arms poisoned with perfidy. Truth, but not the whole truth, must be the invariable principle of every man who hath either religion, honour, or prudence. Those who violate it may be cunning, but

LETTER CXL.

Romance of Cassandra...German Courts...Attention to those who speak...Favourite Expression of Fools.

London, May the 11th.

My Dear Friend,

I BREAK my word by writing this letter; but I break it on the allowable side, by doing more than I promised. I have pleasure in writing to you, and you may possibly have some profit in reading what I write: either of the motives were sufficient for me; both I cannot withstand. By your last I calculate that you will leave Paris this day seven-night; upon that supposition this letter may still find you there.

Colonel Perry arrived here two or three days ago, and sent me a book from you; "Cassandra abridged." I am sure it cannot be too much abridged. The spirit of that most voluminous work, fairly extracted, may be contained in the smallest duodecimo; and it is most astonishing that there ever could have been people idle enough to write or read such endless heaps of the same stuff. It was, however, the occupation of thousands in the last century; and is still the private, though disavowed, amusement of young girls and sentimental ladies. A love sick girl finds, in the captain with whom she is in love, all the courage and all the graces of the tender and accomplished Oroondates; and many a grown-up sentimental lady talks delicate Clelia to the hero whom she would engage to eternal love, or laments with her that love is not eternal.

It is, however, very well to have read one of those extravagant works (of all which La Calprenede's are the best) because it is well to be able to talk, with some degree of knowledge, upon all those subjects that other people talk sometimes upon; and I would by no means have any thing that is known to others, be totally unknown to you. It is a great advantage for any man to be able to talk, or to hear, neither ignorantly or absurdly, upon any subject; for I have known people, who have not said one word, hear ignorantly and absurdly; it has appeared in their inattentive and unmeaning faces.

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This, I think, is as little likely to happen to you, as to any body of your age: and, if you will but add a versatility and easy conformity of manners, I know no company in which you are likely to be *de trop*.

This versatility is more particularly necessary for you at this time, now that you are going to so many different places; for though the manners and customs of the several courts of Germany are in general the same, yet every one has its particular characteristic, some peculiarity or other which distinguishes it from the next. This you should carefully attend to, and immediately adopt. Nothing flatters people more, nor makes strangers so welcome, as such an occasional conformity. I do not mean by this, that you should mimic the air and stiffness of every awkward German court; no, by no means; but I mean that you should only cheerfully comply, and fall in with certain local habits; such as ceremonies, diet, turn of conversation, &c. People who are lately come from Paris, and who have been a good while there, are generally suspected, and especially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at least outwardly, in your behaviour; but commend whatever deserves any degree of commendation, without comparing it with what you may have left much better of the same kind at Paris. As, for instance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table, but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many British Yahoos, who, though while they were at Paris conformed to no one French custom, as soon as they got any where else, talked of nothing but what they did, saw, and eat at Paris. The freedom of the French is not to be used indiscriminately at all the courts in Germany, though their easiness may, on some occasions, be so; but that too at some places more than others. The courts of Mannheim and Bonn, I take to be a good deal more unbarbarised than some others; that of Mayence an ecclesiastical one, as well as that of Treves, of which is much frequented by foreigners. You may conceive, a great deal of the Goth and Vandal. There, more reserve and ceremony are necessary, than not a word of the French. At Berlin, yet too French. Hanover, Brunswick, &c. are all of the mixed kind.

LETTERS TO HIS SON.

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Another thing, which I most earnestly recommend to you, not only in Germany, but in every part of the world, where you may ever be, is, not only real, but seeming attention to whomever you speak to, or to whoever speaks to you. There is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man knocked down for, (in my opinion) a much slighter provocation, than that shocking inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at, and attending to you, fix their eyes upon the ceiling, or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred: it is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment which such treatment must excite, in every breast where any degree of self-love dwells; and I am sure, I never yet met with that breast where there was not a great deal. I repeat it again and again, (for it is highly necessary for you to remember it) that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition: even your footman will sooner forget and forgive a beating, than any man mark of slight and contempt. Be therefore, I beseech you, not only really, but seemingly, and manifestly, attentive to whomever speaks to you; nay more, take care to tune yourself to their unison. Be serious with the serious, gay with the gay, and trifle with triflers. In assuming these various shapes, endeavour to make each of them seem to sit easy upon you, to even appear to be your own natural one. This is true and useful versatility, of which a thorough knowledge of the world at once teaches the utility and means of acquiring.

Be very sure, at least I hope, that you will never use of a silly expression, which is the favourite passion, and the absurd excuse of all fools and blockheads; "I cannot do such a thing:" a thing by no means either morally or physically impossible. "I cannot attend long together to the same thing," says I; that is he is such a fool that he will not. I am a very awkward fellow who did not know

what to do with his sword, and who always before dinner, saying that he could not part with his sword on : upon which I could not but him, that I really believed he could, without his danger to himself or others. It is a strange absurdity for any man to say, that he can do those things which are commonly done by the rest of mankind.

Another thing that I must earnestly warn you of is laziness ; by which more people have lost their travels than (perhaps) by any other thing they be always in motion. Early in the morning set out ; and the rest of the day go and see what you can do. If you stay but a week at a place, and that all in one, see, however, all that is to be seen there as many people, and get into as many houses as you can.

I recommend to you likewise, though you have thought of it yourself, to carry in your travels a map of Germany, in which the post-roads are marked, and also some short book of travels through the country. The former will help to imprint in your memory the names of the places, and the latter will point out things for you to see, that might otherwise escape you ; and which, though they may in themselves be of little consequence, you would regret not seeing, after having been at the places where they are.

Thus warned and provided for your travels, I speed you. Happy and propitious be it.

LETTER CXII.

Injudicious Conduct of Parents in general Education.—Polite Education.—Lord Albemarle's Letter to his Son.

London,

My Dear Friend,

I SEND you the letter from a friend of ours, with my own comments on the text, a text which I have so often commented upon already, that I believe I say any thing new upon it : but, before I give it over till I am better convinced that you feel all the utility, the necessity of it : nay, not only feel, but

panegyrist allows you what most fathers would be more than satisfied with in a son, and chides me for not contenting myself with the essentially good; but I, who have been in no one respect like other fathers, cannot neither, like them, content myself with the essentially good, because I know that it will not do your business in the world, while you want a coat of varnish. Few fathers care much for their sons, or at least, most of them care more for their money and consequently content themselves with giving them, at the cheapest rate, the common run of education; that is, a school till eighteen; the university till twenty; and a couple of years of riding post through the several towns of Europe, impatient till their boobies come home to be married, and, as they call it, settled. Of those who really love their sons, few know how to do it. Some spoil them by fondling them while they are young, and then quarrel with them when they are grown up for having been spoiled; some love them like mothers, and attend only to the bodily health and strength of the hopes of their family, solemnise his birth-day, and rejoice, like the subjects of the Great Mogul, at the increase of his bulk: while others, minding, as they think, only essentials, take pains and pleasure to see in their heir favourite weaknesses and imperfections. I hope and believe that I have kept clear of all these errors, in the education which I have given you. No weaknesses of my own have warped it, no parsimony has starved it, no rigour has deformed it. Sound and extensive learning was the foundation which I meant to lay; I have laid it; but that alone, I ~~know~~, would by no means be sufficient; the ornamental, the showish, the pleasing superstructure was to be begun. In that view I threw you into the great world, entirely your own master, at an age when others either guzzle at the university, or are sent abroad in servitude to some awkward, pedantic, Scotch governor. This was to put you in the way, the only way, of acquiring those manners, that address, and those graces, which exclusively distinguish people of fashion; and without which all moral virtues, and all acquired learning, are of no sort of use in courts and the great world. They are, indeed, feared and disliked in those places, as too severe, if not smoothed and introduced by the graces. Now, pray let me ask you, coolly and seriously, why are you wanting in these graces? For you may as easily assume them, as you may wear more or less powder in your hair, more or less lace upon you coat. I can.

...wishes for them." But let your own observation
decide you of these prejudices. I will give you an
instance only, instead of an hundred that I could give
you, of a very shining fortune and figure, raised upon
no other foundation whatsoever than that of address,
manners, and graces. Between you and me (for the
example must go no farther), what do you think made
our friend, lord A*****e, colonel of a regiment of
guard, governor of Virginia, groom of the stole, an
ambassador to Paris; amounting in all to sixteen or
seventeen thousand pounds a year; Was it his birth?
No; a Dutch gentleman only. Was it his estate? No,
he had none. Was it his learning, his parts, his politi-
cal abilities and application? You can answer these
questions as easily, and as soon as I can ask them. What
was it then? Many people wondered, but I do not
for I know; and will tell you. It was his air, his ad-
dress, his manners, and his graces. He pleased, and
by pleasing became a favourite; and by becoming a
favourite, became all that he has been since. Show me
any one instance, where intrinsic worth and merit, un-
assisted by exterior accomplishments, have raised any
man so high. You know the duc de Richelieu, now
maréchal, cordon bleu, gentilhomme de la chambre, twice
ambassador, &c. By what means? Not by the purity
of his character, the depth of his knowledge, or any un-

common penetration and sagacity

LETTER CXLII.

Leisure Hours.—Useless and frivolous Books.—Utility of reading systematically.—Short View of the History of Europe from the Treaty of Munster.—Caution to avoid Disputes.

London, May the 31st.

My Dear Friend,

THE world is the book, and the only one to which, at present, I would have you apply yourself. However, as the most tumultuous life, whether of business or pleasure, leaves some vacant moments every day, in which a book is the refuge of rational beings, I mean now to point out to you the method of employing these moments (which will and ought to be but few) in the most advantageous manner. Throw away none of your time upon those trivial, futile books, published by idle or necessitous authors, for the amusement of idle and ignorant readers: such sort of books swarm and buzz about one every day; flap them away, they have no sting. *Certum pete finem*, have some one object for those leisure moments, and pursue that object invariably till you have attained it; and then take some other. For instance, considering your destination, I would advise you to single out the most remarkable and interesting eras of modern history, and confine all your reading to that era. If you pitch upon the treaty of Munster, (and that is the proper period to begin with, in the course which I am now recommending) do not interrupt it by dipping and deviating into other books, unrelative to it: but consult only the most authentic histories, letters, memoirs, and negotiations, relative to that great transaction; reading and comparing them, with all that caution and distrust which lord Bolingbroke recommends to you, in a better manner and in better words than I can. The next period, worth your particular knowledge, is the treaty of the Pyrenees; which was calculated to lay, and in effect did lay, the foundation of the succession of the house of Bourbon, to the crown of Spain. Pursue that in the same manner, singling, out of the millions of volumes written upon that occasion, the two or three most authentic ones, and particularly letters, which are the best authorities in matters of negotiation. Next come the treaties of Nij-

LORD CHESTERFIELD'S

meguen and Rhyswick, proscript in a manner to those of Munster and the Pyrenees. Those two transactions have had great light thrown upon them by the publication of many authentic and original letters and pieces. The concessions made at the treaty of Rhyswick, by the then triumphant Lewis the XIVth, astonished all those who viewed things only superficially; but, I should think, must have been easily accounted for by those who knew the state of the kingdom of Spain, as well as of the health of its king, Charles the III, at that time. The interval, between the conclusion of the peace of Rhyswick, and the breaking out of the great war in 1702, though a short, is a most interesting one. Every week of it almost produced some great event. Two partition treaties, the death of the king of Spain, his unexpected will, and the acceptance of it by Lewis the XIVth, in violation of the second treaty of partition, just signed and ratified by him.—Philip the Vth, quietly and cheerfully received in Spain, and acknowledged a king of it, by most of those powers, who afterward joined in an alliance to dethrone him. I cannot be making this observation upon that occasion,—that characters has often more to do in great transactions than prudence and sound policy: for Lewis the XIVth glorified his personal pride, by giving a Bourbon king Spain, at the expense of the true interest of France, which would have acquired much more solid and permanent strength by the addition of Naples, Sicily, and Lorraine, upon the foot of the second partition treaty, and I think it was fortunate for Europe that he preferred the will. It is true, he might hope that his Bourbon grandson; but he could never expect that his Bourbon posterity in France should influence his Bourbon posterity in Spain; he knew too well how weak the blood are among men, and how much weaker it are among princes. The Memoirs of Count H and of Las Torres, give a good deal of light into transactions of the court of Spain, previous to the death of that weak king; and the Letters of the Count d'Harcourt, then the French ambassador in France, which I have authentic copies in manuscript, year 1698 to 1701, have cleared up that whole matter. I keep that book for you. It appears from the letters, that the imprudent conduct of the Austria, with regard to the king and queen, and madame Berps, her favourite, together with knowledge of the partition treaty, which

Spain, were the true and only reasons of the will in favour of the duke of Anjou. Neither cardinal Portocarrero, nor any of the grandees, were bribed by France, as was generally reported and believed at that time; which confirms Voltaire's anecdote upon that subject. Thus opens a new scene and a new century: Lewis the XIVth's good fortune forsakes him, till the duke of Marlborough and prince Eugene make him amends for all the mischief they had done him, by making the allies refuse the terms of peace offered by him at Gertruydenberg. How the disadvantageous peace of Utrecht was afterwards brought on, you have lately read; and you cannot inform yourself too minutely of all those circumstances, that treaty being the freshest source, whence the latest transactions of Europe have flowed. The alterations which have since happened, whether by wars or treaties, are so recent, that all the written accounts are to be helped out, proved, or contradicted, by the oral ones of almost every informed person, of a certain age or rank in life. For the facts, dates, and original pieces of this century, you will find them in Lambert, till the year 1715, and after that time in Roiset's *Recueil*.

I do not mean that you should plod hours together in researches of this kind; no, you may employ your time more usefully: but I mean, that you should make the most of the moments you do employ, by method, and the pursuit of one single object at a time; nor should I call it a digression from that object, if, when you meet with clashing and jarring pretensions of different princes to the same thing, you had immediately recourse to other books, in which those several pretensions were clearly stated; on the contrary, that is the only way of remembering these contested rights and claims: for, were a man to read from beginning to end, Schweder's Theatre of Pretensions, he would only be confounded by the variety, and remember none of them; whereas, by naming them occasionally, as they happen to occur, either in the course of your historical reading, or as they are agitated in your own times, you will retain them, by connecting them with those historical facts which occasioned your inquiry. For example, had you read, in the course of two or three folios of Pretensions, how, among others, of the two kings of England and Russia to Ost Frise, it is impossible that you should have remembered them; but now that they are become a debated object at the Diet at Rastatt, and the topic

These letters to them, are, if genuine, the best and authentic records you can read, as far as the Cardinal d'Ossat's, president Jeannin's, L'Estrade's, William Temple's, will not only inform you, but form your style; which, in letters of business, be very plain and simple, but at the same time singularly clear, correct, and pure.

All that I have said may be reduced to these three plain principles; 1st, that you should now very little, but converse a great deal; 2dly, to no useless, unprofitable books; and, 3dly, that which you do read, may all tend to a certain end and be relative to, and consequential of each other. This method, half an hour's reading every day carry you a great way. People seldom know how to employ their time to the best advantage till they have too little left to employ; but if, at your age, in the beginning of life, people would but consider the value of it, and put every moment to interest, it is incredible what an additional fund of knowledge and pleasure an economy would bring in. I look back with regret upon that large sum of time, which, in my youth, I have lavished away idly, without either improvement or pleasure. Take warning betimes, and employ every moment; the longest life is too short for knowledge; consequently every moment is precious.

Here you may stay just as little or as long as you please, and then proceed to Hanover.

I had a letter, by the last post, from a relation of mine at Hanover, Mr. Stanhope Aspinwall, who is in the duke of Newcastle's office, and has lately been appointed the king's minister to the Dey of Algiers; a post which, notwithstanding your views of foreign affairs, I believe you do not envy him. He tells me, in that letter, there are very good lodgings to be had at one Mrs. Meyers', the next door to the duke of Newcastle's, which he offers to take for you: I have desired him to do so, in case Mrs. Meyers will wait for you till the latter end of August, or the beginning of September, which, I suppose, is about the time when you will be at Hanover.

As you are entirely master of the time when you will leave Bonn and go to Hanover, so are you master to stay at Hanover as long as you please, and to go thence where you please; provided that at Christmas you are at Berlin, for the beginning of the carnival: this I would not have you say at Hanover, considering the mutual disposition of those two courts; but, when any body asks you where you are to go next, say that you propose rambling in Germany till the next spring; when you intend to be in Flanders, in your way to England. I take Berlin, at this time, to be the politest, the most shining, and the most useful court in Europe for a young man to be at; and therefore I would, upon no account, not have you there, for at least a couple of months of the carnival. If you are as well received, and pass your time as well at Bonn, as I believe you will, I would advise you to remain there till about the 20th of August; in four days more you will be at Hanover. As for your stay there, it must be shorter or longer, according to certain circumstances which you know of: supposing them at best, then stay till within a week or ten days of the king's return to England; but supposing them at the worst, your stay must not be too short, for reasons which you also know: no resentment must either appear or be suspected; therefore, at worst, I think you must remain there a month, and at best, as long as ever you please. But I am convinced that all will turn out very well for you there. Every body is engaged or inclined to help you; the ministers, both English and German, the principal ladies, and most of the foreign ministers; so that I may apply to you *nullum in vobis, si sit prudentia. Du Perron*

Hop, the Dutch minister, who has always been much my friend, and will, I am sure, be your friend; his manners, it is true, are not very engaging; but he is sincere. It is very useful sometimes to see things which one ought to avoid, as it is right very often those which one ought to imitate; and friend Hop's manners will frequently point out what yours ought to be, by the rule of contraries. Congreve points out a sort of critics, to whom that we are doubly obliged:

*Rules for good writing they with pains indite,
Then show us what is bad, by what they write.*

It is certain that Monsieur Hop, with the best of the world, and a thousand good qualities, has many enemies, and hardly a friend; singly for the roughness of his manners.

I recommend to you again, though I have done it twice or thrice, to speak German, even when you are at Hanover; which will do you prefer that language, and be of more use there with *somebody*, than you can imagine. When I carry my letters to monsieur Muechhausen, or monsieur Schwiegleidt, address yourself to them in German; the latter speaks French very well, but the former is very ill. Show great attention to madame

amuse, but he makes me the compliments *du merveilleux que j'ai manqué entreprendre*; who, by the way, I am assured, is now the prettiest young fellow in Holland. Where one would gain people, remember that nothing is little. Adieu!

LETTER CXLIV.

*Court of Hanover...Favour at Courts...How acquired...
Anecdote...Cautions against Gaming.*

London, June the 26th.

My Dear Friend,

AS I have reason to fear, from your last letter of the 18th, from Mannheim, that all, or at least most of my letters to you, since you left Paris, have miscarried, I think it requisite, at all events, to repeat in this the necessary parts of those several letters, as far as they relate to your future motions.

I suppose that this will either find you, or be but a few days before you, at Bonn, where it is directed; and I suppose too, that you have fixed your time for going thence to Hanover. If things turn out well at Hanover, as in my opinion they will, stay there till a week or ten days before the king sets out for England; but should they turn out ill, which I cannot imagine;

necessary for you, and the carnival months are t
 Let me only know your decree when you have
 it. Your good or ill success at Hanover will
 very great influence upon your subsequent ch
 figure, and fortune in the world; therefore I
 that I am more anxious about it than ever bride
 her wedding-night. It is your first crisis: the c
 which you acquire there will, more or less,
 which will abide by you for the rest of your lif
 will be tried and judged there, not as a boy, t
 man; and from that moment there is no ap
 character: it is fixed. To form that character
 tageously, you have three objects particularly t
 to: your character as a man of morality, tru
 honour; your knowledge in the objects of you
 nation, as a man of business; and your engag
 insinuating address, air, and manners, as a c
 the sure and only steps to favour. Merit at
 without favour, will do little or nothing;
 without merit, will do a good deal; but fav
 merit together will do every thing. Favour a
 depends upon so many, such trifling, such un
 and unforeseen events, that a good courtier mus
 to every circumstance, however little, that eith
 or can happen; he must have no absences, no
 tions; he must not say, "I did not mind:
 would have thought it." He ought both i
 minded, and to have thought it. A chamber-m
 sometimes caused revolutions in courts, whi
 produced others in kingdoms. Were I to m
 way to favour in a court, I would neither wilft
 by negligence, give a dog or a cat there reason t
 me. Two *plés grieches*, well instructed, yet
 made the fortune of De Luines with Lewis
 Every step a man makes at court requires an
 tention and circumspection as those which wer
 formerly between hot plough-shares in the o
 fiery trials; which, in those times of ignom
 superstition, were looked upon as demonstrat
 innocence or guilt. Direct your principal bat
 Hanover, at the d— of N—: there a
 very weak places in that citadel; where, with
 little skill, you cannot fail making a great im
 Ask for his orders, in every thing you do; as
 trian and Antigallican to him; and, as you
 upon a foot of talking easily to him, tell h
 sand, that his skill and success in thir

places, as if he had nothing else to do or think of."—When he talks to you upon foreign affairs, which he will often do, say, that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself, at present, only as a postscript to the *corps diplomatique*; but that, if his grace will be pleased to make you an additional volume to it, though but in duodecimo, you will do your best, that he shall neither be ashamed nor repent of it. He loves to have a favourite, and to open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourself know how you can bear wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.

You do not love gaming, and I thank God for it; but at Hanover I would have you show and profess a particular dislike to play, so as to decline it upon all occasions, unless where one may be wanted to make a fourth at whist or quadrille; and then take care to declare it the result of your complaisance, not of your inclinations. Without such precaution you may very possibly be suspected, though unjustly, of loving play, upon account of my former passion for it; and such a suspicion would do you a great deal of hurt, especially

LOUIS CHRISTIANFIELD'S

The first reputation goes a great way; and, if a good one at Hanover, it will operate also to your advantage in England. The trade of a courtier is as a trade as that of a shoemaker; and he who appoints himself the most, will work the best: the only difficulty is to distinguish (what I am sure you have sense enough to distinguish) between the right and proper publications, and their kindred faults; for there is but one between every perfection and its neighbouring imperfection. As, for example, you must be extremely well-bred and polite, but without the troublesome forms and stiffness of ceremony. You must be respectful and assenting, but without being servile and abject. You must be frank, but without indiscretion; and close, without being ingenuously. You must keep up dignity of character, without the least pride of birth or rank. You must be gay, within all the bounds of decency and respect; and grave, without being dark and mysterious, which does not become the age of twenty.

You must be essentially secret, by the way, are all men, which does not become the age of twenty. You must be essentially secret, by the way, are all men, which does not become the age of twenty. You must be essentially secret, by the way, are all men, which does not become the age of twenty.

With these qualifications, which, by the way, are all men, which does not become the age of twenty. You must be essentially secret, by the way, are all men, which does not become the age of twenty.

I am not sorry that you begin your apprenticeship at a little one; because you must be more circumspect, a more upon your guard there, than at a great one where every little thing is not known nor reported.

When you write to me, or to any body else, care that your letters contain commendations of all side and bear there, for they will must of them be seen and read; but, as frequent courtiers will come and read to England, you may sometimes write Hanover to England, and put your letters into a vessel without reserve; and put your letters into a vessel without reserve; and put your letters into a vessel without reserve.

I must not omit mentioning to you, that, at Newcastle's table, where you will frequently be, there is a great deal of drinking; be upon your guard against it, both upon account of your health and of the consequence of your being flustered and frolics, which the king very sober man himself detests. On the other hand, you should not seem too grave and too like the rest of the company; therefore, if you drink, do not drink all that is in the bottle, and passed to drink more.

sobriety; but say, that you must beg to be excused for the present. A young fellow ought to be wiser than he should seem to be; and an old fellow ought to seem wise, whether he really be so or not.

During your stay at Hanover, I would have you make two or three excursions to parts of that electorate: to Hartz, where the silver mines are; Gottingen, for the university; Stade, for what commerce there is.— You should also go to Zell. In short, see every thing that is to be seen there, and inform yourself well of all the details of that country. Go to Hamburg for three or four days, know the constitution of that little Hanseatic republic, and inform yourself well of the nature of the king of Denmark's pretensions to it.

If all things turn out right for you at Hanover, I would have you make it your head quarters till about a week or ten days before the king leaves it; and then go to Brunswick, which, though a little, is a very polite pretty court. You may stay there a fortnight or three weeks, as you like it; and thence go to Cassel, and there stay till you go to Berlin, where I would have you be by Christmas. At Hanover you will very easily get good letters of recommendation to Brunswick and to Cassel. You do not want any to Berlin; however I will send you one for Voltaire. *À propos* of Berlin; be very reserved and cautious, while at Hanover, as to that king and that country; both which are detested, because feared by every body there, from his majesty down to the meanest peasant: but, however, they both extremely deserve your utmost attention, and you will see the arts and wisdom of government better in that country, now, than in any other in Europe. You may stay three months at Berlin, if you like it, as I believe you will; and after that I hope we shall meet here again.

Of all the places in the world (I repeat it once more) establish a good reputation at Hanover. Indeed it is of the greatest importance to you, and will make any future application to the king in your behalf very easy. He is more taken by the manners, graces, and other little things, than any man, or even woman, that I ever knew in my life; and I do not wonder at him.— In short, exert to the utmost all your means and powers to please; and remember, that he who pleases the most will rise the soonest, and the highest. Try but once the pleasure and advantage of pleasing, and I will answer that you will never more neglect the means.

W W

LORD CHESTY

I send you herewith two let
Munchausen, the other to ur
old friend of mine, and a ver
They will both, I am sure,
and carry you into the best
your business to please that
more anxious about any per
about this, your Hanover exp
more consequence to you
that you are liked and lov
manners, and address, as
knowledge, I shall be the
judge then what I must
Adieu!

LETT

*George the Second... Duke
of himself... With Gen
powerful Recommend*

My Dear Friend,

BY 1
probably arrive at H
you. By what you
courts, I am sure you
much more nice and
respect, and attentio
and England. You
tend to the minutes
viour. Nobody in
of good-breeding t
every man's chara
The least neglige
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If lord Albem
with the secret s
of Newcastle hr
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employ you in
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necessary to smooth and shorten the way to it. I will let you into one secret concerning myself; which is, that I owe much more of the success which I have had in the world to my manners, than to any superior degree of merit or knowledge. I desired to please, and I neglected none of the means. This I can assure you, without any false modesty, is the truth. You have more knowledge than I had at your age, but then I had much more attention and good-breeding than you.— Call it vanity, if you please, and possibly it was so; but my great object was to make every man I met with respect me, and every woman like me. I often succeeded: but why? By taking great pains; for otherwise I never should; my figure by no means entitled me to it, and I had certainly an up-hill game: whereas your countenance would help you, if you made the most of it, and proscribed for ever the guilty, gloomy, and funeral part of it.

If you have time to read at Hanover, pray let the books you read be all relative to the history and constitution of that country, which I would have you know as correctly as any Hanoverian in the whole electorate. Inform yourself of the powers of the states, and of the nature and extent of the several judicatures; the particular articles of trade and commerce of Bremen, Harburg, and Stade; the details and value of the mines of the Hartz. Two or three short books will give you the outlines of all these things: and conversation.

might to be prepared for all events, the worst of the best; it prevents hurry and surprise, two dangerous situations in business: for I know no one thing so useful, so necessary in all business, as great coolness and steadiness; they give an incredible advantage to whomever one has to do with.

I wrote, above a month ago, to lord Albemarle thank him for all his kindnesses to you: but pray you done as much? Those are the necessary attentions which should never be omitted, especially in the early part of life when a character is to be established.

That ready wit which you so partially allow me so justly Sir Charles Williams, may create many miseries, but, take my word for it, it makes few friends. It shines and dazzles like the noon-day sun, but that too, is very apt to scorch, and therefore is feared. The milder morning and evening light heat of that planet sooth and calm our minds. Good sense, complaisance, gentleness of manners, and graces, are the only things that will engage and durably keep the heart at long run. Look for wit; if it presents itself, well and good even in that case, let your judgment interpose; take care that it be not at the expense of any. Pope says, very truly,

There are a hundred Heavens has blest with store of

LETTERS TO HIS SON.

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LETTER CXLVII.

negotiations at Hanover—Election of King of the Romans—Weakness of the House of Austria—Views of the different Parties.

My Dear Friend,

London, August the 4th.

HANOVER, where I take it for granted you are, is at present the seat and centre of foreign negotiations; there are ministers from almost every court in Europe; and you have a fine opportunity of displaying with modesty, in conversation, your knowledge of the matters now in agitation. The chief I take to be the election of the king of the Romans, which, though I despair of, I heartily wish was brought about, for two reasons. The first is, that I think it may prevent a war upon the death of the present emperor, who, though young and healthy, may possibly die, as young and healthy people often do. The other is the very person that makes some powers oppose it, and others dislike it who do not openly oppose it; I mean, that it may tend to make the imperial dignity hereditary in the house of Austria; which I heartily wish, together with a very great increase of power in the empire; till when, Germany will never be any thing near a match for France. Cardinal Richelieu showed his superior abilities in nothing more than thinking no pains nor expences too great to break the power of the house of Austria in the empire. Ferdinand had certainly formidable resources, and the empire consequently formidable to France, if that cardinal had not piously adopted the Protestant cause, and put the empire, by the treaty of Westphalia, in pretty much the same dis-jointed situation in which France itself was before Lewis the XIth, when princes of the blood at the head of provinces, and dukes of Brittany, &c. always opposed, and often gave laws to the crown. Nothing but making the empire hereditary in the house of Austria can give it that strength and efficiency which I wish it had, for the sake of the balance of power. For while the princes of the empire are so independent of the emperor, so divided among themselves, and so open to the corruption of the great bidders, it is ridiculous to expect that Germany ever will or can act as a compact and well-united body against

LORD CHESTERFIELD'S

France. But as this notion of mine would as little please *some of our friends*, as many of our enemies, I would not advise you, though you should be of the same opinion, to declare yourself too freely so. Could the elector palatine be satisfied, which I confess will be difficult, considering the nature of his pretensions, the tenaciousness and haughtiness of the court of Vienna, and our inability to do, as we have too often done, their work for them; I say, if the elector palatine could be engaged to give his vote, I should think it would be right to proceed to the election with a clear majority of five votes; and leave the king of Prussia, and the elector of Cologne, to protest and remonstrate as much as ever they please. The former is too wise, and the latter too weak, in every respect, to act in consequence of those protests. The distracted situation of France, with its ecclesiastical and parliamentary quarrels, not to mention the illness and possibly the death of the dauphin, will make the king of Prussia, who is certainly no Frenchman in his heart, very cautious how he acts as one. The elector of Saxony will be influenced by the king of Poland, who must be determined by Russia, considering his views upon Poland, which, by the bye, I hope he will never obtain; I mean, as to making that crown hereditary in his family. As for his son's having it by the precarious tenure of election, by which his father now holds it, *a la bonne heure*. But should Poland have a good government under hereditary kings, there would be a new devil raised in Europe, that I do not know who could lay: I am sure I would not raise him, though on my own side for the present.

I do not know how I came to trouble my head so much about politics to-day, which has been so very free from them for some years; I suppose it was because I knew that I was writing to the most consummate politician of this, and his age. If I err, you will set me right; if you know better, candidly impart your knowledge.

I am excessively impatient for your next letter, which I expect by the first post from Hanover, to remove my anxiety, as I hope it will, not only with regard to your health, but likewise to other things; in the mean time in the language of a pedant, but with the tenderness a parent, I command you to be well.

LETTER CXLVIII.

*Manners of different Countries.—Absurdity of drinking
Heaths.—Fashionable Manners.*

London, September the 23d.

My Dear Friend,

THE day after the date of my last, I received your letter of the 8th. I approve extremely of your intended progress, and am very glad that you go to the Gohr with comte Schullenburg. I would have you see every thing with your own eyes, and hear every thing with your own ears; for I know, by very long experience, that it is very unsafe to trust to other people's.—Vanity and interest cause many misrepresentations, and folly causes many more. Few people have parts enough to relate exactly and judiciously; and those who have, for some reason or other, never fail to sink or to add some circumstances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where else; for, to tell you the truth, it was the place that I distrusted the most in that particular. But there is a certain conduct, there are certain manners that will and must get the better of all difficulties of that kind; it is to acquire them that you still continue abroad, and go from court to court: they are personal, local, and temporal; they are modes which vary, and owe their existence to accidents, whim, and humour; all the sense and reason in the world would never point them out; nothing but experience, observation, and what is called knowledge of the world, can possibly teach them. For example, it is respectful to bow to the king of England; it is disrespectful to bow to the king of France; it is the rule to courtesy to the emperor; and the prostration of the whole body is required by eastern monarchs. These are established ceremonies, and must be complied with; but why they were established, I defy sense and reason to tell us. It is the same among all ranks, where certain customs are received, and must necessarily be complied with, though by no means the result of sense and reason. As for instance, the very absurd, though almost universal custom of drinking people's healths. Can there be any thing in the world less relative to any other man's health

than my drinking a glass of wine? Common sense, certainly, never pointed it out; but yet common sense tells me I must conform to it. Good sense bids one be civil, and endeavour to please; though nothing but experience and observation can teach one the maxims properly adapted to time, place, and persons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country, he himself becomes of every country; he is no longer an Englishman, a Frenchman, or an Italian, but he is an European; he adopts, respectively, the best manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Englishman at London.

This advantage, I must confess, very seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for, in the first place, they are confoundedly bashful; and, in the next place, they either speak no foreign language at all, if they do, it is barbarously. You possess all the advantages that they want; you know the languages in perfection, and have constantly kept the best company in the places where you have been; so that you ought to be an European. Your canvas is solid and strong, your outlines are good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is, in all good company, a fashionable air, countenance, manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trull, to a new-made man, "Sir, I wish much joy;" or to a man who has lost his son, "Sir, I am sorry for your loss;" and with a countenance equally unmoved: but he, in either the same thing in a more elegant, and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth,

more deliberate manner, and with greater force, I say, "I hope you do me the justice to be satisfied that I feel whatever you feel, and shall ever reflect where you are concerned."

LETTER CXLIJ.

at of Berlin—Voltaire—Epic Poetry—Homer—Virgil—
Milton—Tasso—Charles XII—Horace.

Bath, October the 4th.

My Dear Friend,

I CONSIDER you now as at the court of Augustus, where, if ever the desire of pleasing animated you, it must make you exert all the means of doing it. You will see there, full as well, I dare say, as was did at Rome, how states are defended by arms, armed by manners, and improved by laws. Nay, you are an Horace there, as well as an Augustus; I have only read over all his works that are published, though not read them more than once before. I was induced to this by his *Sicilæ de Louis XIV.* You are so severe a critic, that I question whether you will allow me to call *Henriade* an epic poem, for want of the proper number of gods, devils, witches, and other absurdities requisite to the machinery which machinery is (it seems)

I have never read the *Lusiad* of Camoens, except a prose translation, consequently I have never read all, so shall say nothing of it; but the *Henriade* I know from the beginning to the end. What hero is more than Henry the Fourth, who, according to the rules of epic poetry, carries on one great action, and succeeds in it at last; first of the nation, and succeeds more honorably, at Paris? Was he ever excited more by the famine, at Paris? Was he ever more true and more truthful than in the midst of the famine, at Paris? Was he ever more true and more truthful than in the midst of the famine, at Paris? Was he ever more true and more truthful than in the midst of the famine, at Paris?

I could expatiate as much upon works, but that I should exceed the and run into a dissertation. How tory of that northern brute, the

not call him a man; and I should be sorry to have him pass for a hero, out of regard to those true heroes; such as Julius Cæsar, Titus, Trajan, and the present King of Prussia; who cultivated and encouraged arts and sciences; whose animal courage was accompanied with tender and social sentiments of humanity; and who had more pleasure in improving, than in destroying their fellow-creatures.

Good night to you, child! for I am going to bed, just at the hour at which I suppose you are beginning to live at Berlin.

LETTER CL.

Popular Monarchs...Art of Pleasing...Impediments to it in the Young...Pride...Inattention...Bashfulness...Duke of Ormonde...Duke of Marlborough...Advice to associate with Superiors in Age and Rank.

Bath, November the 11th.

My dear Friend,

IT is a very old and very true maxim, that those kings reign the most secure, and the most absolute, who reign in the hearts of their people. There popularity is a better guard than their army; and the affections of their subjects a better pledge of their obedience than their fears. This rule is, in proportion, full as true, though upon a different scale, with regard to private people. A man who possesses that great art of pleasing universally, and of gaining the affections of those with whom he converses, possesses a strength which nothing else can give him: a strength, which facilitates and helps his rise; and which, in case of accidents, breaks his fall. Few people of your age sufficiently consider this great point of popularity; and, when they grow older and wiser, strive in vain to recover what they lost by their negligence. There are three principal causes that hinder them from acquiring this useful strength; pride, inattention, and *mauvaise honte*. The first, I will not, I cannot suspect you of; it is too much below your understanding. You cannot, and I am sure you do not, think yourself superior by nature to the Savoyard who cleans your room, or the footman who cleans your shoes; but you may rejoice, and with reason, at the difference that Providence has made in your favour. Enjoy all these advantages; but with temper.

insulting those who are unfortunate, or even doing any thing to remind them of that want. For me upon my guard as to my behavior towards others who are called my inferiors or my equals; for fear of being suspicious of ungenerous sentiment, of desiring that difference which fortune has, deservedly, made between us. I do not enough attend to this: but false delicacy, a peevish mood, and a rough tone of expression, are indications of spirit. Attention is always looked upon, justly, as the effect of pride, where it is thought so, is never pardoned. Young people are generally offended and offend extremely. Their vanity is grossed by their particular set of some few glaring and exalted opinions or parts; all the rest they think careless, that they neglect even towards them. I will frankly confess to some of my great faults when I was contentive to please that narrow circle. I stood enchanted, I considered every body as great, and unworthy of common conversation. I court assiduously and skilfully distinguished figures, such as ministers; but then I most absurdly neglected, and consequently offended, the many. I made myself a thousand enemies who, though I thought them very means to hurt me essentially, recommended myself the most. I thought I was only imprudent. I paid no attention to the common run of middling men, both which I neglected and treated as odd people, would have many friends as, by the contrary, I had many self enemies. All this too was a part of my education, and even more successful in my court where I had particular views. I allow that this task is often very disagreeable, with some unwillingness to attend to dull and tedious men, and women; but it is the lowest price for general applause, which are very

was they much dearer. I conclude this head with this advice to you : gain, by particular assiduity and address, the men and women you want ; and, by an universal civility and attention, please every body so far as to have their good word, if not their good will ; or, at least, as to ensure a partial neutrality.

Generous Acquis not only hinders young people from making a great many friends, but makes them a great many enemies. They are ashamed of doing the thing that they know to be right, and would otherwise do, for fear of the momentary laugh of some fine gentleman or lady. I have been in this case, and have often wished an obscure acquaintance at the door, for meeting undisturbed notice of me, when I was in what I thought and called fine company. I have returned their notices ably, awkwardly, and consequently offensively, for fear of a momentary joke ; not considering, as I ought to have done, that the very people who would have joked upon me at first, would have esteemed me the more for it afterwards. An example explains a rule best : suppose you were walking in the Tuilleries with some fine folks, and that you should unexpectedly meet your old acquaintance, little crooked Goussier ; what would you do ? I will tell you what you should do, by telling you what I would now do in that case myself. I would run up to him, and embrace him ; say some kind things to him, and then return to my company. There I should be immediately asked : Who is that little monkey that you have been embracing so tenderly ? The reception was charming ; with a great deal more festivity of that sort. To this I should answer, without being the least ashamed, but in pleasantry ; O ! I won't tell you who he is ; he is a little private friend of mine, who has great merit, which, when known, would make you forget his appearance. What will you give me if I introduce him to you ? And then, with a little more seriousness, I would add, But I must tell you, that I never disavow my acquaintances, either on account of their situation or appearance : a man must have no sentiment to do it. This would at once put an end to that momentary pleasantry, and give them all a better opinion of me than they had before. Repeat steadily, in a word, and without fear or shame, whatever your reason tells you is right, and what you can practise by people of more experience than yourself, and of established character of good sense and good breeding.

After all this, perhaps you will say that it is impossible to please every body. I grant it: but it does not follow that one should not therefore endeavour to please as many as one can. Nay, I will go farther, and admit that it is impossible for any man not to have some enemies. But this truth, from long experience, I assert, that he who has the most friends, and the fewest enemies, is the strongest; will rise the highest with the least envy; and fall, if he does fall, the gentlest, and the most pitied. This is surely an object worth pursuing. Pursue it according to the rules I have here given you. I will add one observation more, and two examples to enforce it; and then, as the parson says, conclude.

There is no one creature so obscure, so low, or so poor, who may not, by the strange and unaccountable changes and vicissitudes of human affairs, somehow or other, and some time or other, become an useful friend, or a troublesome enemy, to the greatest and the richest. —The late duke of Ormond was almost the weakest, but, at the same time, the best bred, and the most popular man in this kingdom. His education in courts and camps, joined to an easy, gentle nature, had given him that habitual affability, those engaging manners, and those mechanical attentions, that almost supplied the place of every talent he wanted,—and he wanted almost every one. They procured him the love of all men, without the esteem of any. He was impeached after the death of queen Anne, only because that, having been engaged in the same measures with those who were necessarily to be impeached, his impeachment, for form's sake, became necessary. But he was impeached without acrimony, and without the least intention that he should suffer, notwithstanding the party violence of those times. The question for his impeachment, in the house of commons, was carried by many fewer votes than any other question of impeachment; and earl Stanhope, then Mr. Stanhope, and secretary of state, who impeached him, very soon after negotiation and concluded his accommodation with the late king to whom he was to have been presented the next day. But the late bishop of Rochester, Atterbury, thought that the Jacobite cause might suffer by the duke of Ormond, went in all haste, and with the poor weak man to run away, and that he was only to be gulled into a declaration, and not to be pardoned in consequence.

When his subsequent attainder passed, it excited mobs and disturbances in town. He had not a personal enemy in the world, and had a thousand friends. All this was owing to his natural desire of pleasing, and to the mechanical means that his education, not his parts, had given him of doing it.—The other instance is the late duke of Marlborough, who studied the art of pleasing, because he well knew the importance of it: he enjoyed and used it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, because he knew that every body was more or less worth gaining. Though his power, as minister and general, made him many political and party enemies, it did not make him one personal one; and the very people who would gladly have displaced, disgraced, and perhaps attainted the duke of Marlborough, at the same time personally loved Mr. Churchill, even though his private character was blemished by sordid avarice, the most unamiable of all vices. He had wound up and turned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.


LETTER CXII.

Countenance.—Roughness in Manners.—Cabalistical Writers.—Turkish History.—Despotism.

Bath, October the 19th.

My Dear Friend,

OF all the various ingredients that compose the useful and necessary art of pleasing, no one is so effectual and engaging as that gentleness, that *deuxor* of countenance and manners, to which you are no stranger, though (God knows why) a sworn enemy. Other people take great pains to conceal or disguise their natural imperfections; some, by the make of their clothes, and other arts, endeavour to conceal the defects of their shape; women, who unfortunately have



knew, in the whole course of my life, who disdains, but absolutely reject and disguise a
vantage that nature has kindly granted. I
guess I *then* countenance; for she has him
you a very pleasing one; but you beg to be
you will not accept it, on the contrary take
pleasure to put on the most melancholy, forbidd
unpleasing one, that can possibly be imagin
one would think impossible, but you know
true. If you imagine that it gives you
thoughtful, and decisive air, as some, tho
few of your countrymen do, you are most ex
mistaken; for it is at best the air of a Germ
ral, part of whose exercise is to look severe.
say, perhaps, What am I always to be stud
countenance, in order to wear this *dour*? I
no; do it but a fortnight, and you never
occasion to think of it more. Take but half the
recover the countenance that nature gave you,
must have taken to deform and disguise it as
and the business will be done. Give all your
too an air of *douceur*, which is directly the
their present celerity and rapidity. Will you
trouble? It will not be half an hour's trouble
in a week's time. But suppose it be, pray tell
did you give yourself the trouble of learning
it is neither a religious, moral, nor civil duty
must own, that you did it then singly to please;
were in the right of it. Why do you wear frow
and curl your hair? Both are troublesome; la
and plain sinny rags are much easier. This
also do in order to please, and you do very rig
then, reason and act consequentially; and ends
please in other things too, still more easie
without which the trouble you have taken is
wholly thrown away. You are by no means ill
and would you then most unjustly be apply
For your common countenance *however*
make any body, who did not know y
Aspects of this; I must tell you what

WHICH YOU ARE A FATHER TO IT, BUT THAT YOU ARE
 not always that mind; upon which miss H——n said
 that she liked your countenance best when it was as
 plain as her own. Why then, replied lady M——y, you
~~do~~ should marry; for, while you wear your worst
 countenances, nobody else will venture upon either of
 you; and they call her now Mrs. Stanhope. To com-
 plete this *douceur* of countenance and motions, which
 I so earnestly recommend to you, you should carry it
 also to your expressions and manner of thinking; take
 the gentle, the favourable, the indulgent side of most
 questions. I own that the manly and sublime John
 Trot, your countryman, seldom does; but to show his
 spirit and decision, takes the rough and harsh side,
 which he generally adorns with an oath, to seem more
 formidable. This he only thinks fine; for, to do John
 justice, he is commonly as good-natured as any body.
 These are among the many little things which you
 have not, and I have lived long enough in the world to
 know of what infinite consequence they are, in the
 course of life. Reason then, I repeat it again, within
 yourself, *consequently*; and let not the pains you
 have taken, and still take, to please in some things, be
 entirely to loss, by your negligence of, and inattention
 to others, of much less trouble, and much more conse-
 quence.

I have been of late much engaged, or rather bewil-
 dered, in oriental history, particularly that of the Jews,
 since the destruction of their temple, and their disper-
 sion by Titus; but the confusion and uncertainty of
 the whole, and the monstrous extravagances and false-
 hoods of the greatest part of it, disgusted me extremely.
 Their *Thaknud*, their *Mischnah*, their *Targums*, and
 other traditions, and writings of their rabbins and doc-
 tors, who were most of them cabalists, are really more
 extravagant and absurd, if possible, than all that you
 have read in *conte de Gabalis*: and indeed most of his
 stuff is taken from them. Take this sample of their
 nonsense, which is transmitted in the writings of one
 of their most considerable Rabbins. "One *Alma Ben*,
 a man of ten feet high, was digging a grave, and hit

pened to find the eye of Goli proper to bury himself; and which the giant's eye was un- enough to relieve." This, I modest lie of ten thousand Turkish history, which, except not fabulous, though very per- Turks, having no notion of le their religion, forbidden the reading and transcribing the torians of their own, nor any morials for other historians to histories we have of that co- rigners, as Platina, Sir Paul l &c. or else snatches only of riods, by some who happened times, such as Busbequius, w I like him, as far as he goes, them: but then his account count of his own embassy fr the Vth to Solyman the Magn be gives, episodically, the bes customs and manners of the of that government, which is a For, despotic as it always seem in truth a military republic; sides in the janissaries, who s san to strangle his vizir, and i pose or strangle his sultan, acc be angry at the one or the ot that the capital strangler shou gleable, and now and then stra brute so fierce, nor criminal is called a sovereign, whether kit thinks himself, either by divi with an absolute power of de tures; or who, without inqui kely exerts that power. Th those human monsters are the teaches them inevitable fatalis

I do not yet hear one jöt th ings and pumpings, though I h half my time; I consequently pany, being very little fit for company enough for us both that, than I shall by all my aduse myself, and all up w

much; but you have two much better reasons for going into company, pleasure and profit. Why you find a great deal of both, in a great deal of company—*Adieu!*

LETTER CLII.

Court of Mannheim—Good-breeding secures a good Reception—Affairs of France—Danger to established Governments from the Military—Another Prophecy of the French Revolution—The Reasons.

London, December the 25th.

My Dear Friend,

YESTERDAY again I received two letters at once from you, the one of the 7th, the other of the 15th, from Mannheim.

You never had in your life so good a reason for not writing, either to me or to any body else, as your sore finger lately furnished you. I believe it was painful, and I am glad it is cured; but a sore finger, however painful, is a much lesser evil than laziness, of either body or mind, and attended by fewer ill consequences.

I am very glad to hear that you were distinguished at the court of Mannheim, from the rest of your countrymen and fellow-travellers: it is a sign that you had better manners and address than they; for, take it for granted, the best-bred people will always be the best received, wherever they go. Good manners are the settled medium of social, as *speech* is of commercial life; returns are equally expected for both; and people will go more advance their civility to a beggar, than their money to a bankrupt. I really both hope and believe that the German courts will do you a great deal of good; their ceremony and restraint being the proper correctives and antidotes for your negligence and indolence. I believe they would not greatly relish your winking in your own laziness and an easy chair; nor take it very kindly, if when they spoke to you, or you to them, you looked another way, as much as to say, Kiss my b—h. As they give, so they require attention; and, by the way, take this maxim for an undoubted truth, that no young man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.

As my letters to you frequently miscarry, I repeat in this that part of my last which relates to future motions. Whenever you shall be tired, go to Dresden; where Sir Charles Willliam who will receive you with open arms. He comes to-day; and sets out for Dresden in about three days. He spoke of you with great kindness and desire to see you again. He will trust and employ you in his business (and he is now in the whole secret of the matter) till we fix our place to meet in; which place, I believe, will be Spa. Wherever you are, inform me minutely of, and attend particularly to the state of France; they grow serious, and, in my opinion, will grow more and more so every day. The king is despised, and I do not wonder at it: but he has it about to be hated at the same time, which happens to the same man. His ministers are as divided and as incapable; he hesitates between the church and the parliaments, like the ass in the fable that starved between two hampers of hay; in love with his mistress to part with her, much afraid for his soul to enjoy her; jealous of the parliaments who would support his authority, devoted bigot to the church, that would persecute the people. The people are poor, consequently discontented; who have religion are divided in their notions, which is saying, that they hate one another. They never do forgive, much less will they forgive the parliament: the parliament never will forgive the army. The army must without doubt, take, in their opinion, at least, different parts in all these disputes upon occasions would break out. Armies, in every way the supporters and tools of absolute monarchy, the time being, are always the destroyers of liberty, frequently changing the hands in which it is proper to lodge it. This was the case of the janizaries, who deposed and murdered the monarchs, had raised to oppress mankind. The janizaries in Turkey, and the regiments of guards in France, are the same now. The French nation rears up which they never did before, upon matters of religion and government: the officers do so too: in the symptoms, which I have ever met with previous to great changes and revolutions in France, now exist, and daily increase in France. I am glad of it; the rest of Europe will be the first to have time to recover. England, I am sure

For it wants men and money; the republic of the United Provinces wants both, still more: the other powers cannot well dance, when neither France, nor the maritime powers, can, as they used to do, pay the piper. The first squabble in Europe, that I foresee, will be about the crown of Poland, should the present king die; and therefore I wish his majesty a long life, and a merry Christmas. So much for foreign politics; but, *à-propos* of them, pray take care, while you are in those parts of Germany, to inform yourself correctly of all the details, discussions, and agreements, which the several wars, confiscations, bans, and treaties, occasioned between the Bavarian and Palatine electorates; they are interesting and curious.

LETTER CLXII.

Parliament—Means of acquiring Distinction there—Necessity of not over-rating Mankind.

London, February the 15th.

My Dear Friend,

I CAN now with great truth apply your own motto to you, *Nullum in umbram abest, si sit prudentia*. You are sure of being, as early as your age will permit, a member of that house, which is the only road to figure and fortune in this country. Those indeed who are bred up to, and distinguish themselves in particular professions, as the army, the navy, and the law, may by their own merit raise themselves to a certain degree; but you may observe too, that they never get to the top, without the assistance of parliamentary talents and influence. The means of distinguishing yourself in parliament are much more easily attained than I believe you imagine. Close attendance to the business of the house will soon give you the parliamentary routine; and strict attention to your style will soon make you, not only a speaker, but a good one. The vulgar look upon a man who is reckoned a fine speaker as a phenomenon; a supernatural being, and endowed with some peculiar gift of heaven: they stare at him if he walks in the Park, and cry, *That is he!* You will I am sure, view him in a juster light, and with no fear. You will consider him only as a man of good sense, who adorns common thoughts with the graces of elocution and the elegance of style. The miracle will then

cease; and you will be convinced, that, with the same application and attention to the same objects, you may most certainly equal, and perhaps surpass, this prodigy. Sir W—— Y——, with not a quarter of your parts, and not a thousandth part of your knowledge, has, by a gibberish of tongue singly, raised himself successively to the best employments of the kingdom: he has been lord of the Admiralty, lord of the Treasury, secretary at war, and is now vice-treasurer of Ireland; and all this with a more sullied, not to say blasted character, represent the thing to yourself, as it really is, easily attainable, and you will find it so. Have but ambition enough passionately to desire the object, and spirit enough to use the means, and I will be answerable for your success. When I was younger than you are, I resolved within myself that I would in all events be a speaker in parliament, and a good one too, if I could. I consequently never lost sight of that object, and never neglected any of the means that I thought led to it. I succeeded to a certain degree; and I assure you, with great ease, and without superior talents. Young people are very apt to over-rate both men and things, from not being enough acquainted with them. In proportion as you come to know them better, you will value them less. You will find that reason, which always ought to direct mankind, seldom does; but that passions and weaknesses commonly usurp its seat, and rule in its stead. You will find, that the ablest have their weak sides too, and are only comparatively able, with regard to the still weaker herd; having fewer weaknesses themselves, they are able to avail themselves of the innumerable one of the generality of mankind: being more masters of themselves, they become more easily masters of others. They address themselves to their weaknesses, their senses, their passions; not to their reason; and consequently seldom fail of success. But then analyse those great, those governing, and, as the vulgar imagine, those perfect characters, and you will find the great Brutus a thief in Macedonia, the great cardinal de Richelieu a jealous poet, and the great duke of Marlborough, a miser. Now, to bring all this home to my first point, these considerations should not only invite you, tempt to make a figure in parliament, but encourage you to hope that you should succeed. To govern mankind, one must not over-rate them; and to succeed as a speaker, one must not over-

those thirty only required plain common sense, dressed up in good language; and that all the others only required flowing and harmonious periods, whether they conveyed any meaning or not; having ears to hear, but not sense enough to judge. These considerations made me speak with little concern the first time, with less the second, and with none at all the third. I gave myself no farther trouble about any thing, except my diction and my style; presuming, without much vanity, that I had common sense sufficient not to talk nonsense. Fix these three truths strongly in your mind: First, That it is absolutely necessary for you to speak in parliament; secondly, That it only requires a little human attention, and no supernatural gifts; and, thirdly, That you have all the reason in the world to think that you shall speak well. When we meet, this shall be the principal subject of our conversations; and, if you will follow my advice, I will answer for your success.

LETTER CLIV.

Method in Business...Duke of Marlborough...Duke of Newcastle...Sir Robert Walpole...Indolence a Kind of Suicide...Translating.

London, February the 26th.

But upon the whole, considering all, you are very well off.

Now that you are to be soon a man of business, I heartily wish you would immediately begin to be so: mark of method; nothing contributing more to facilitate and dispatch business than method and order. Have order and method in your accounts, in your reading, in the allotment of your time; in short, in every thing. You cannot conceive how much time you will save by it, nor how much better every thing you do will be done. The duke of Marlborough did by no means spend, but he slatterned himself into that immense debt, which is not yet near paid off. The hurry and confusion of the duke of Newcastle do not proceed from his business, but from his want of method in it. Sir Robert Walpole, who had ten times the business to do, was never seen in a hurry, because he always did it with method. The head of a man who has business, and no method nor order, is properly the rude and indigested mass which is called chaos. As you must be conscious that you are extremely negligent and slatternly, I hope you will resolve not to be so for the future. Prevail with yourself only to observe good method and order for one fortnight; and I will venture to assure you, that you will never neglect them afterwards, you will find such convenience and advantage arising from them. Method is the great advantage that lawyers have over other people in speaking in parliament; for, as they must necessarily observe it in their pleadings in the court of justice, it becomes habitual to them every where else. Without making you a compliment, I can tell you with pleasure, that order, method, and more activity of mind, are all that you want, to make, some day or other, a considerable figure in business. You have more useful knowledge, more discernment of characters, and much more discretion, than is common at your age; much more, I am sure, than I had at that age. Experience you have not yet have, and therefore trust in the mean time. I am an old traveller; and well acquainted with all the bye as well as the great roads: I cannot mislead you from ignorance, and you are very sure I shall not design.

I can assure you, that you will have no occasion of subscribing yourself My Excellency's, &c. My mind and quiet were my choice some years ago. I had all my senses, and health and spirits to carry on business; but now I have lost my health.

my constitution declining daily, they are become necessary and only refuge. I know myself, I know my own powers of knowledge, let me tell you) I can do what I can, what I cannot, and consequently what I ought not, and therefore will not go to business, when I am much less fit for it, than when I quitted it. Still less will I go to business, from my deafness and infirmities, I must necessarily make a different figure from that which I made there. My pride would be too much mortified. The two important senses of hearing and seeing should not only be good, but quite perfect; and the business of a lord lieutenant (if he will do it himself) requires both those senses in the highest perfection. It was the duke of Devonshire, doing the business himself, but giving it up to his son, that has occasioned all this confusion; and it was my doing the whole myself, without a favourite, minister, or mistress, that made my administration so smooth and quiet. I remember, I named the late Mr. Liddell for my secretary; his body was much surprised at it; and some of his friends represented to me, that he was no man of business, but only a very genteel, pretty young fellow. I answered them, and with truth, that that was the reason why I chose him: for that I was resolved to do the business myself, and without even the employment of a minister; which the lord lieutenant might say, if he is a man of business, is always supposed to be done only with reason, to be. My only recommendation is now to be the counsellor and minister of your rising ambition. Let me see my own youth in you; let me be your mentor, and, with my experience and knowledge, I promise you, you shall not fail. I must bring, on your part, activity and attention. I will point out to you the proper objects for your study; I fear but one thing for you, and that is, that you should as generally the least reason to fear, from your age, I mean your laziness; which, if you indulge, will make you stagnate in a contemptible obscurity of life. It will hinder you from doing anything that will deserve to be written, or from writing anything that may deserve to be read; and of these two objects should be at least situated in every rational being. I look upon indolence as the worst of all vices; for the man is effectually driven to the wall by the appetites of the brute that survive.

yourself, therefore, in time to be alert and your little concerns: never procrastinate, off till to-morrow, what you can do to-day; do two things at a time: pursue your object, it will, steadily and indefatigably; and let a ties (if surmountable) rather animate than shackle your endeavours. Perseverance has surprising effects.

I wish you would use yourself to translate, only three or four lines, from any book, in English, into the correctest and most elegant French you can think of; you cannot imagine how sensibly form your style, and give you an elegance: it would not take you up a quarter in a day. This letter is so long, that it will be you that quarter of an hour, the day you rec'd good night.

LETTER CLV.

Death of Mr. Pelham—Ministerial Changes—Political Speculations—Mr. Fox.

London, March

My Dear Friend,

A GREAT and unexpected death lately happened in our ministerial world—Mr. Pelham died last monday, of a fever and mortification occasioned by a general corruption of his whole blood, which had broken out into sores in his legs. I met him as an old acquaintance, a pretty neat and a private man, with whom I have lived in a social and friendly way. He meant well to the public, and was incorrupt in a post where it is commonly contagious. If he was no shining minister, he was a safe one, which I prize very much. Very shining ministers, like the sun, are at their best when they shine the brightest: in our country we prefer the milder light of a less glaring minister. His successor is not yet, at least publicly design'd. I will easily suppose that many are very well qualified to fill that post. Various interests, talked of, by different people, for it, according to interest prompts them to wish, or their idle conjecture. Mr. Fox is the most talked of; he is supported by the duke of Cumberland, the solicitor-general, and Dr. Lee, are like

upon the foot of the duke of Newcastle's and the Chancellor's interest. Should it be any one of the three, I think no great alterations will ensue; but should Mr. Fox prevail, it would, in my opinion, soon produce changes by no means favourable to the duke of Newcastle. In the mean time, the wild conjectures of volunteer politicians, and the ridiculous importances which, upon these occasions, blockheads always endeavour to give themselves, by grave looks, significant sighs, and insignificant whispers, are very entertaining to a by-stander, as, thank God, I now am. One *knows something*, but is not yet at liberty to tell it: another has heard something from a very good hand; a third congratulates himself upon a certain degree of intimacy which he has long had with every one of the candidates, though, perhaps, he has never spoken twice to any one of them. In short, in these sort of intervals, vanity, interest, and absurdity, always display themselves in the most ridiculous light. One who has been so long behind the scenes, as I have, is much more diverted with the entertainment than those can be who only see it from the pit and boxes. I know the whole machinery of the interior, and can laugh the better at the silly wonder and wild conjectures of the uninformed spectators.

I am this moment informed, and I believe truly, that Mr. Fox* is to succeed Mr. Pelham as first commissioner of the Treasury and chancellor of the Exchequer; and your friend Mr. Yorke, of the Hague, to succeed Mr. Fox as secretary at war. I am not sorry for this promotion of Mr. Fox, as I have always been upon civil terms with him, and found him ready to do me any little services. He is frank and gentleman-like in his manner; and, to a certain degree, I really believe will be your friend upon my account; if you can afterwards make him yours, upon your own, *tant mieux*. I have nothing more to say now, but adieu!

* Henry Fox, created lord Holland, baron of Fasley, in the year 1763—father of the late C. J. Fox.

LETTER CLVI.

*Extravagance of Self-command—Florid Style—Pleasure
Clear and Plain.*

London, March 1

My Dear Friend,

YESTERDAY I received
the 15th, from Mannheim, where I find you
arrived in the usual gracious manner; wh
you return in a *graceful* one. I am very gl
to see the letter to lord ———, which, in e
case that can possibly be supposed, was
both decent and a prudent step. You will
conclude, whenever we meet, to convince m
I shall have any good reasons for not doing it;
for argument's sake, suppose, what I cannot
believe, that he has both said and done th
could, of and by you. What then? How wil
yourself? Are you in a situation to hurt h
likely not; but he certainly is in a situati
to. Would you show a sullen, pouting, in
agement? I hope not: leave that silly unav
of resentment to women, and men like the
always guided by humour, never by reason
conduct. That pettish pouting conduct is a gre
error, and implies too little knowledge of
friends who has seen so much of it as you ha
cannot master his humour, should leave
retire to some hermitage in an unfrequen
by showing an unavailing and sullen resent
authorize the resentment of those who can
you whom you cannot hurt; and give them
justice, which, perhaps, they wished for, of
you, and injuring you: whereas the contra
would lay them under the restraints of d
and, either shackle or expose their ma
captiousness, sullenness, and pouting,
exceedingly illiberal and vulgar.

I am extremely glad to hear that you are so
satisfied at Mannheim: immediately upon h
I shall make him a thousand compliments fr
to read his own correct edition of *Les
Mœurs*, of which the *Abregé Chronologique d
Littérature*, which I have read, is, I sug

and imperfect part; however, imperfect as it is, it has explained to me that chaos of history, of seven hundred years, more clearly than any other book had done before. You judge very rightly, that I love a lively and *flowid style*. I do, and so does every body who has any parts and taste. It should, I confess, be more or less *flouri*, according to the subject; but at the same time I assert, that there is no subject that may not properly, and which ought not to be adorned, by a certain elegance and beauty of style. What can be more adorned than Cicero's philosophical works? What more than Plato's? It is their eloquence only that has preserved and transmitted them down to us through so many centuries; for the philosophy of them is wretched, and the reasoning part miserable. But eloquence will always please, and has always pleased. Study it therefore; make it the object of your thoughts and attention. Use yourself to relate elegantly; that is a good step towards speaking well in parliament. Take some political subject, turn it in your thoughts, consider what may be said both for and against it, then put those arguments into writing in the most correct and elegant English you can. For instance, a standing army, a place-bill, &c. As to the former, consider, on one side, the dangers arising to a free country from a great standing military force: on the other side, consider the necessity of a force to repel force with. Examine whether a standing army, though in itself an evil, may not, from circumstances, become a necessary evil, and preventive of greater dangers. As to the latter, consider how far places may bias and warp the conduct of men, from the service of their country, into an unwarrantable complaisance to the court; and, on the other hand, consider whether they can be supposed to have that effect upon the conduct of people of probity and property, who are more solidly interested in the permanent good of their country, than they can be in an uncertain and precarious employment. See for, and answer in your own mind, all the arguments that can be urged on either side, and write them down in an elegant style. This will prepare you for debating, and give you an habitual eloquence; for I would not give a farthing for a mere holiday eloquence, displayed once or twice in a session, in a set declamation; but I want an every-day, ready, and habitual eloquence, to adorn *every* and debating speeches; to make business not only clear but agreeable, and to please even those whom you cannot inform, and who do not desire to be informed.

When we meet at Spa, next July, we must have great many serious conversations: in which I will put out all my experience of the world, and which, I hope you will trust to, more than to your own young notions of men and things. You will in time discover most of them to have been erroneous; and, if you follow them long, you will perceive your error too late; but, if you will be led by a guide, who, you are sure, does not mean to mislead you, you will unite two things seldom united in the same person; the vivacity and spirit of youth, with the caution and experience of age.

Last Saturday, Sir Thomas Robinson, who had been the king's minister at Vienna, was declared secretary of state for the southern department, lord Holderness having taken the northern. Sir Thomas accepted it unwillingly, and, as I hear, with a promise that he shall not keep it long. Both his health and spirits are bad, two very disqualifying circumstances for that employment; yours, I hope, will enable you, some time or other, to go through with it. In all events, aim at it, and if you fail or fall, let it at least be said of you, he fell in attempting great things.—Adieu!

LETTER CLVII.

Translations—Faults in Style—Fashion in Style—Singularity.

London, April the 5th.

My Dear Friend,

I AM very glad that you use yourself to translations; and I do not care of what, provided you study the correctness and elegance of your style. The life of Sextus Quintus is the best book, of the innumerable books written by Gregorio Leti; but I would rather that you chose some pieces of oratory for your translations; whether ancient or modern, Latin or French; which would give you a more oratorical train of thought, and turn of expression. In your letter to me, you make use of two words, which, though true and correct English, are, however, from long disuse, become inelegant, and seem now to be stiff, formal, and in some degree scriptural: the first is the word *namely*, which you introduce thus, you inform me of a very agreeable piece of news, *namely*, that my election is secured. Instead of *namely*, I would always use, which is, or that is, thus

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tion is secured. The other word is, *mine own in-
tion*; this is certainly correct before a subsequent
not begins with a vowel; but it is too correct,
now disused as too formal, notwithstanding the
occasioned by *my own*. Every language has its
arbitraries; they are established by usage, and, whe-
right or wrong, they must be complied with. I
instance many very absurd ones in different lan-
as; but so authorized by the law and custom of
h, that they must be submitted to. *Namely*, and
t, are very good words in themselves, and contri-
to clearness, more than the relatives which we
substitute in their room; but, however, they can-
be used, except in a sermon, or some very grave
formal compositions. It is with language as with
matters; they are both established by the usage of
ple of fashion; it must be imitated, it must be com-
d with. Singularity is only pardonable in old age
retirement; I may now be as singular as I please,
t you may not. We will, when we meet, discuss these
d many other points, provided you will give me at-
tention and credit; without both which it is to no pur-
me to advise either you or any body else.—Adieu!

WITH this letter the system of education pursued and
recommended by lord Chesterfield may be considered as
terminated. Young Stanhope returned to England im-
mediately after the receipt of it. He took his seat in
parliament in the course of the spring; and was after-
wards appointed envoy to the court of Dresden, whence
he returned from indisposition, and died on the 16th of
November, 1768.

MAXIMS,

BY THE EARL OF CHESTERFELD

A PROPER secrecy is the only mystery men; mystery is the only secrecy of weak and of ones.

A man who tells nothing, or who tells all, will have nothing told him.

If a fool knows a secret, he tells it because a fool; if a knave knows one, he tells it wherever it interest to tell it. But women, and young men very apt to tell what secrets they know, from the of having been trusted. Trust none of these, who you can help it.

Inattention to the present business, be it what the doing one thing, and thinking at the same time another, or the attempting to do two things at once, the never failing signs of a little, frivolous mind.

A man who cannot command his temper, his tian, and his countenance, should not think of a man of business. The weakest man in the world avail himself of the passions of the wisest. The sensitive man cannot know the business, and consequently cannot do it. And he who cannot command his temperance, may even as well tell his thoughts as them.

Distrust all those who love you extremely upon slight acquaintance, and without any visible reason upon your guard, too, against those who confess, a weakness, all the cardinal virtues.

In your friendships, and in your enmities, be confident, and your hostilities have certain to make not the former dangerous, not the latter is defensible. There are strange vicissitudes in business.

Smooth your way to the head, through the heart, way of reason is a good one; but it is commonly thing longer, and perhaps not so sure.

Spirit is now a very fashionable word: to use spirit, to speak with spirit, means only, to let one's words talk indiscreetly. An able man shows his spirit in his words and resolute actions: he is not a spirit.

on a man of sense happens to be in that disagreeable situation in which he is obliged to ask himself than once, *What shall I do?* he will answer himself nothing. When his reason points out to him no way, or at least no one way less bad than another, he stops short, and waits for Light. A little busy runs on at all events, must be doing; and, like a house, fears no dangers, because he sees none. *Il s'aggrave d'ennuyer.*

ence is a most necessary qualification for business; a man would rather you heard his story, than id his request. One must seem to hear the unable demands of the petulant, unmoved, and the details of the dull, untired. That is the least that a man must pay for a high station.

always right to detect a fraud, and to perceive a but it is often very wrong to expose either. A of business should always have his eyes open; but often seem to have them shut.

yourself nobody should be below your management tion: the links that form the court chain are verable and inescapable. You must hear with the dull grievances of a gentleman usher, or a of the back-stairs, who, very probably, intrigues one near relation of the favourite maid, of the favourite mistress, of the favourite minister, or, perhaps, king himself; and who, consequently, may do more dark and indirect good, or harm, than the man of quality.

good patron at court may be sufficient, provided ave no personal enemies; and, in order to have you must sacrifice (as the Indians do to the devil) of your passions, and much of your time, to the cruel evil beings that infest it: in order to prevent avert the mischief they can do you.

young man, be his merit what it will, can never himself; but must, like the ivy round the oak, himself round some man of great power and in-

. You must belong to a minister some time, he my body will belong to you; and an inviolable y to that minister, even in his disgrace, will be orious, and recommend you to the next. Ministers personal, much more than a party attachment.

kings are begotten and born like other men, it is presumed that they are of the human species; and, as, had they the same education, they might prove her men. But, flattered from their mothers, their

drama. They prefer a personal attachment to service, and reward it better. They are vain enough to look upon it as a free-will offering of merit, and not as a burnt-sacrifice to their power.

If you would be a favourite of your king, yourself to his weaknesses. An application to him will seldom prove very successful.

In courts, bashfulness and timidity are as prejudicial on one hand as impudence and rashness are on the other. A proper assurance, and a cool intrepidity, a rational modesty, are the true and necessary steps.

Never apply for what you see very little probability of obtaining; for you will, by asking improper unattainable things, accustom the ministers to it so often, that they will find it easy to refuse you properest and most reasonable ones. It is a common but a most mistaken rule at court, to ask for a thing, in order to get something: you do get something by it, it is true; but it is refusals and ridicule.

There is a court jargon, a chit-chat, a small talk, which turns singly upon trifles; and which, in a many words, says little or nothing. It stands for itself, instead of what they cannot say, and men of sense instead of what they should not say. It is the proper language of levees, drawing rooms, and anti-chambers: it is necessary to know it.

Whatever a man is at court, he must be genteel, well-bred; that cloak covers as many follies, as the charity does sins. I knew a man of great quality, in a great station at court, considered and respected, whose highest character was, that he was humbly polite and genteelly dull.

At court, people embrace without acquaintance, serve one another without friendship, and injure another without hatred. Interest, not sentiment, is the growth of that soil.

A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is as easy to commend as to blame a great man's coat, his taylor: it is shorter too; and the objects are too small to be worth disputing about, than the people are we.



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said on all occasions where he must speak, and should say nothing. Well turned and well-spoken, it seems to mean something, though in truth it means nothing. It is a kind of political costume, which prevents or removes a thousand difficulties, to which a foreign minister is exposed in mixed conversations.

If ever the *velles aculeis*, and the *pensieri stretti* are necessary, they are so in these affairs. A grave, dark, reserved, and mysterious air, has *fierum in cornu*. An even, easy, unembarrassed one, invites confidence, and leaves no room for guesses and conjectures.

A foreign minister should be a most exact economist; an expense proportioned to his appointments and fortune is necessary: but, on the other hand, debt is inevitable ruin to him. It sinks him into disgrace at the court where he resides, and into the most servile and abject dependence on the court that sent him. As he cannot resent ill usage, he is sure to have enough of it. The *dus de Sully* observes very justly, in his *Memoirs*; that nothing contributed more to his rise than that prudent economy which he had observed from his

poor; and by which he had always a sum of money before-hand, in case of emergencies.

It is very difficult to fix the particular point of economy; the best error of the two is on the parsimonious side. That may be correct, the other cannot.

The reputation of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expense, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown would be reckoned generous: so that the difference of those two opposite characters turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants: a mere trifle above common wages makes their report favourable.

Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingences and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.

MAXIMS

OF THE CARDINAL DE RETZ.

1. A MIDDLING understanding, being susceptible of unjust suspicions, is, consequently, of all characters, the least fit to head a faction—As the most indispensable qualification in such a chief is, to suppress, on many occasions, and to conceal in all, even the best-grounded suspicions.

2. Nothing animates and gives strength to a contumacious so much as the ridicule of him against whom it is raised.

3. Among people used to affairs of moment, secrecy is much less uncommon than is generally believed.

4. Descending to the little is the surest way of attaining to an equality with the great.

5. Sufferings, in people of the first rank, supply the want of virtue.

6. The greatest powers cannot injure a man's substance, whose reputation is unblemished among his party.

7. We are as often duped by diffidence, as by confidence.

8. The greatest evils are not arrived at their utmost period, until those who are in power have lost all sense of shame. At such a time, those who should obey shake of all respect and subordination. Then is lechargic indolence roused; but roused by convulsions.

9. A veil ought always to be drawn over whatever may be said or thought concerning the rights of the people, or of kings; which agree best when least mentioned.

10. There are, at times, situations so very unfortunate, that whatever is undertaken must be wrong. Chance, alone, never throws people into such dilemmas; and they happen only to those who bring them upon themselves.

11. It is most unbecoming a minister to any, than to do silly things.

12. The advice given to a minister by an obsequious person is always thought bad.

13. It is as dangerous, and almost as criminal, with princes, to have the power of doing good, as the will of doing evil.

14. Timorous minds are much more inclined to deliberate than to resolve.

15. It appears ridiculous to assert, but it is not the less true, that at Paris, during popular commotions, the most violent will not quit their homes past a stated hour.

16. Flexibility is the most requisite qualification for the management of great affairs.

17. It is more difficult for the member of a faction to live with those of his own party, than to act against those who oppose it.

18. Violent measures are always dangerous; but, when necessary, may then be looked upon as wise. They have, however, the advantage of never being matter of indifference; and, when well concerted, must be decisive.

19. There may be circumstances, in which even prudence directs us to trust entirely to chance.

* This maxim, as well as several others evidently prove they were written by a man subject to despotic government.

more power over the minds of men than any of the age in which they live. Whatever we see, grows familiar; and perhaps the consulship of Cabiula's horse might not have astonished us so much as we are apt to imagine.

24. Weak minds are commonly overpowered by clamour.

25. We ought never to contend for what we are not likely to obtain.

26. The instant in which we receive the most favourable accounts, is just that wherein we ought to redouble our vigilance, even in regard to the most trifling circumstances.

27. It is dangerous to have a known influence over the people; as thereby we become responsible even for what is done against our will.

28. One of the greatest difficulties in civil war, is, that more art is required to know what should be concealed from our friends, than what ought to be done against our enemies.

29. The possibility of remedying imprudent actions is commonly an inducement to commit them.

30. In momentuous affairs, no step is indifferent.

31. Nothing convinces persons of a weak understanding so effectually, as what they do not comprehend.

32. When factions are only upon the defensive, they

36. During those calms which immediately succeed violent storms, nothing is more difficult for ministers than to act properly; because, while flattery increases, suspicions are not yet subsided.

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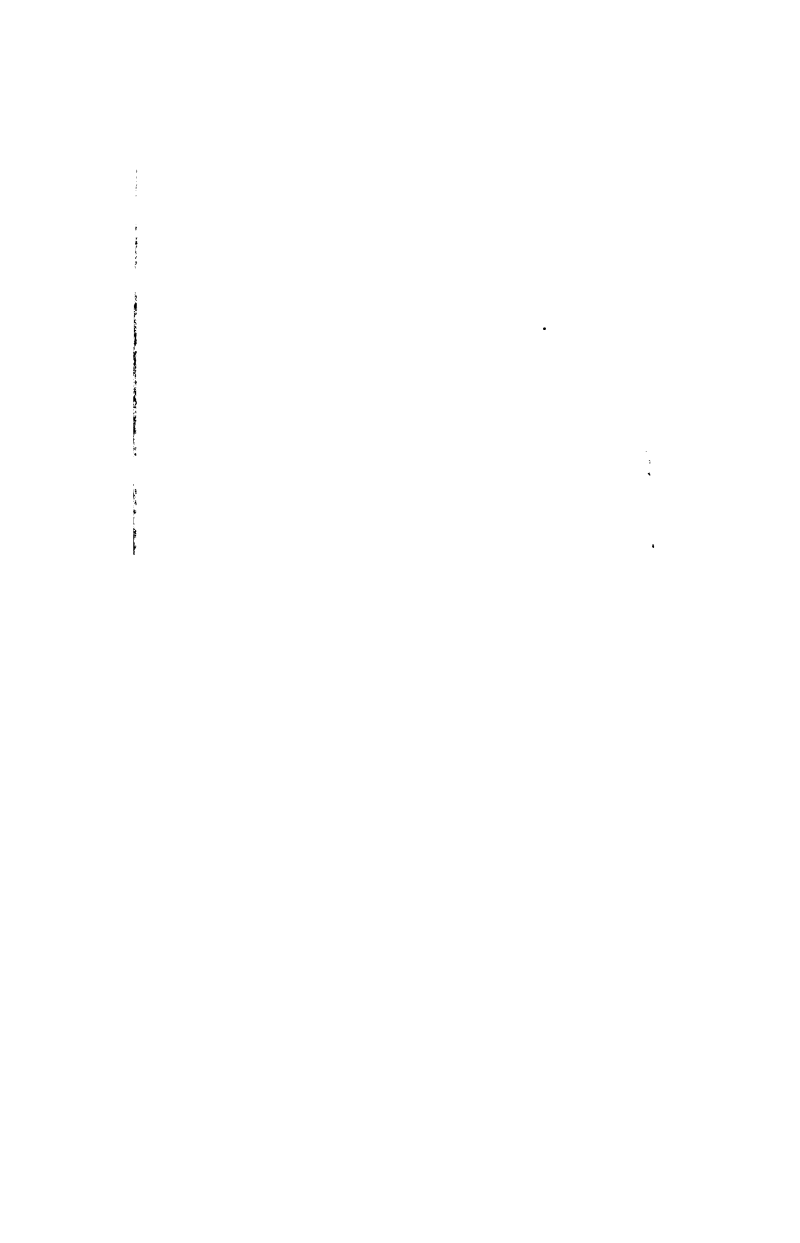


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